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# PROCEEDINGS

OF THE

SOCIETY OF ANTIQUARIES OF SCOTLAND.

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SESSION

MDCCCXLI-MDCCCXII.

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VOL. XLVI.

EDINBURGH:

PRINTED FOR THE SOCIETY BY NEILL AND COMPANY LTD.

MDCCCXII







# PROCEEDINGS

OF THE

## Society of Antiquaries of Scotland

ONE HUNDRED AND THIRTY-SECOND SESSION

1911-1912



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VOL. X.—FOURTH SERIES

Edinburgh

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THE RHIND LECTURESHIP.

*(Instituted 1874, in terms of a Bequest for its endowment by the late  
ALEXANDER HENRY RHIND of Sibster, Hon. Mem. S.A. Scot.)*

SESSION 1911-1912.

RHIND LECTURER IN ARCHAEOLOGY—

GEORGE NELSON, LL.D.

L A W S  
OF THE  
SOCIETY OF ANTIQUARIES OF SCOTLAND.

INSTITUTED NOVEMBER 1780 AND  
INCORPORATED BY ROYAL CHARTER 6TH MAY 1783.

*(Revised and adopted November 20, 1901.)*

---

1. The purpose of the Society shall be the promotion of ARCHAEOLOGY, especially as connected with the investigation of the ANTIQUITIES AND HISTORY OF SCOTLAND.

2. The Society shall consist of Fellows, Honorary Fellows, Corresponding Members, and Lady Associates.

3. Candidates for admission as Fellows must sign the Form of Application prescribed by the Council, and must be proposed by a Fellow and seconded by two Members of the Council. Admission shall be by ballot.

4. The Secretaries shall cause the names of the Candidates and of their Proposers to be inserted in the billet calling the Meeting at which they are to be balloted for. The Ballot may be taken for all the Candidates named in the billet at once; but if three or more black balls appear, the Chairman of the Meeting shall cause the Candidates to be balloted for singly. Any Candidate receiving less than two-thirds of the votes given shall not be admitted.

5. Honorary Fellows shall consist of persons eminent in Archaeology, who must be recommended by the Council, and balloted for in the same way as Fellows; and they shall not be liable for any fees of admission or annual subscriptions. The number of Honorary Fellows shall not exceed twenty-five.

6. Corresponding Members must be recommended by the Council and balloted for in the same way as Fellows, and they shall not be liable for any fees of admission or annual subscriptions.

7. Ladies who have done valuable work in the field of Archaeology may be admitted as Lady Associates. The number of Lady Associates shall not exceed twenty-five. They shall be proposed by the Council, and balloted for in the same way as Fellows, and shall not be liable for any fees of admission or annual subscriptions.

8. Before the name of any person is added to the List of Fellows, such person shall pay to the funds of the Society Two Guineas as an entrance fee and One Guinea for the current year's subscription, or may compound for the entrance fee and all annual subscriptions by the payment of Twenty Guineas at the time of admission. Fellows may compound for future annual subscriptions by a single payment of Fifteen Guineas after having paid five annual subscriptions; or of Ten Guineas after having paid ten annual subscriptions.

9. The subscription of One Guinea shall become due on the 30th November in each year for the year then commencing; and if any Fellow who has not compounded shall fail to pay the subscription for three successive years, due application having been made for payment, the Treasurer shall report the same to the Council, by whose authority the name of the defaulter may be erased from the List of Fellows.

10. Every Fellow not being in arrears of the annual subscription shall be entitled to receive the printed Proceedings of the Society from the date of election.

11. None but Fellows shall vote or hold any office in the Society.



12. Subject to the Laws and to the control of the Society in General Meetings, the affairs of the Society shall be managed by a Council elected and appointed as hereinafter set forth. Five Members of the Council shall be a quorum.

13. The Office-Bearers of the Society shall consist of a President, three Vice-Presidents, two Secretaries for general purposes, two Secretaries for Foreign Correspondence, a Treasurer, two Curators of the Museum, a Curator of Coins, and a Librarian. The President shall be elected for a period of five years, and the Vice-Presidents for a period of three years. One of the Vice Presidents shall retire annually by rotation and shall not again be eligible for the same office until after the lapse of one year. All the other Office-Bearers shall be elected for one year and shall be eligible for re-election.

14. In accordance with the agreements subsisting between the Society and the Government, the Board of Manufactures (now the Board of Trustees) shall be represented on the Council by two of its Members (being Fellows of the Society) elected annually by the Society. The Treasury shall be represented on the Council by the King's and Lord Treasurer's Remembrancer (being a Fellow of the Society).

15. The Council shall consist of the Office-Bearers, the three representative Members above specified, and nine Fellows, elected by the Society.

16. Three of the nine elected Members of Council shall retire annually by rotation, and shall not again be eligible till after the lapse of one year. Vacancies among the elected Members of Council and Office-Bearers occurring by completion of term of office, by retirement on rotation, by resignation, by death or otherwise, shall be filled by election at the Annual General Meeting. The election shall be by Ballot, upon a list issued by the Council for that purpose to the Fellows at least fourteen days before the Meeting.

17. The Council may appoint committees or individuals to take charge of particular departments of the Society's business.

18. The Annual General Meeting of the Society shall take place on St Andrew's Day, the 30th of November, or on the following day if the 30th be a Sunday.

19. The Council shall have power to call Extraordinary General Meetings when they see cause.

20. The Ordinary Meetings of the Society shall be held on the second Monday of each month, from December to May inclusive.

21. Every proposal for altering the Laws must be made through the Council; and the Secretaries, on instructions from the Council, shall cause intimation thereof to be made to all the Fellows at least one month before the General Meeting at which it is to be determined on.

---

*Form of Special Request.*

I, A. B., do hereby leave and bequeath to the Society of Antiquaries of Scotland incorporated by Royal Charter, my collection of \_\_\_\_\_, and I direct that the same shall be delivered to the said Society on the receipt of the Secretary or Treasurer thereof.

*General Form of Bequest.*

I, A. B., do hereby leave and bequeath to the Society of Antiquaries of Scotland incorporated by Royal Charter, the sum of £ \_\_\_\_\_ sterling [*to be used for the general purposes of the Society*] [*or, to be used for the special purpose, or object, of \_\_\_\_\_*], and I direct that the said sum may be paid to the said Society on the receipt of the Treasurer for the time being.

# LIST OF THE FELLOWS

## OF THE

### SOCIETY OF ANTIQUARIES OF SCOTLAND.

NOVEMBER 30, 1912.

PATRON.

HIS MAJESTY THE KING.

- |   |   |
|---|---|
| 1879. ARKROFT, The Hon. JOHN, LL.D.,<br>61 Palmerston Place.  | 1894.*ANDERSON, ARCHIBALD, 30 Oxford<br>Square, London, W.  |
| 1890.*ADAM, FRANK, c/o The Straits Trading<br>Co., Kuala Lumpur, Selangor,<br>Federated Malay States, Straits<br>Settlements. | 1907. ANDERSON, JAMES LAWSON, Secre-<br>tary of the Commercial Bank of Scot-<br>land, 45 Northumberland Street.             |
| 1899. AGNEW, Sir ANDREW N., Bart.,<br>Lochnaw Castle, Stranraer.  | 1897. ANDERSON, Major JOHN HAMILTON,<br>2nd East Lancashire Regiment, c/o<br>Messrs Cox & Co., 16 Charing Cross,<br>London. |
| 1884. AGNEW, Sir STAIR, K.C.B., M.A., 22<br>Buckingham Terrace.   | 1911. ANDERSON, JOHN N., J.P., Solicitor,<br>Stornoway.   |
| 1892. AHAU, The Most Hon. The Marquis of,<br>Colons Castle, Maybole.  | 1902.*ANDERSON, Major ROBERT DOUGLAS,<br>c/o The Manager, Lloyd's Bank,<br>Paignton, Devon.                                 |
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| 1909. ALAN, JAMES, Redfower, Helensburgh.   |   |
| 1908. ALLINGHAM, HUGH, M.R.I.A., Pro-<br>vincial Bank House, Ballyshannon,<br>Co. Donegal, Ireland.                           |   |

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1909. GUNN, NEIL BALLINGAL, F.I.A., F.F.A., Manager and Actuary of the Scottish Widows' Fund and Life Assurance Society, 5 Drumsburgh Gardens.
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1904. HALDANE, R. C., of Lochend, Ollaberry, Lerwick, Shetland.
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1903. \*HARRIS, WALTER B., Tangier, Morocco.
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1886. HART, GEORGE, Procurator-Fiscal of Renfrewshire at Paisley.
1905. HARVEY, WILLIAM, 4 Gowrie Street, Dundee.
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1891. HERRIES, Major WILLIAM D., Jt. of Spottes, Dalbeattie.
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1892. MACKAY, WILLIAM, Solicitor, Inverness.
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 1870. \*MACKENZIE, THOMAS, Sheriff-Substi-  
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 1904. MACKENZIE, WILLIAM COOK, 38 Mount  
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 1904. MACKENZIE, W. M., M.A., 3 Doune  
 Quadrant, Glasgow.  
 1911. \*MACKIE, PETER JESSEY, of Glenroa-  
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 1883. \*MACKINLAY, J. M., M.A., The Lee,  
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 1878. MACLAGAN, ROBERT CRAIG, M.D., 5  
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 1885. \*MACLEHOSE, JAMES, M.A., 7 Uni-  
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 1910. MACLEOD, FREDERICK THOMAS, 18  
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 1890. \*MACLEOD, Sir ROGINALD, K.C.B.,  
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 1906. MACLEOD, ROBERT CHAWFURD, 19  
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 1875. MACMATH, WILLIAM, 16 St Andrew  
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 1900. MACRAE, Capt. COLIN, Ashnaba,  
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 1882. \*MACFITCHIE, DAVID, C.A., 4 Arch-  
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 1909. MALCOLM, JOHN, Teacher, Alexandra  
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 1896. MALLOCH, JAMES, M.A., Dudhope  
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 1909. MANSON, WILLIAM, Searcher of  
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 1906. MARSHALL, HENRY B., of Barchan,  
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 1885. MARSHALL, WILLIAM HUNTER, of  
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 1909. MARTIN, Rev. JOHN, 34 Inverleith  
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 1903. MARTIN, Professor JOHN, M.A., D.Sc.,  
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 1892. MATHESON, AUGUSTUS A., M.D., 41  
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 1884. MAXWELL, The Right Hon. Sir HER-  
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 1892. \*MAXWELL, Sir JOHN SYMLING, Bart.,  
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 1904. MAY, THOMAS, F.E.I.S., Leamay,  
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1891. RAMSAY, WILLIAM, of Bowland, Stow.
1908. RANKIN, WILLIAM BLACK, of Cleddau, 9 Lansdowne Crescent.
1879. RANKINE, JOHN, K.C., M.A., LL.D., Professor of Scots Law, University of Edinburgh, 23 Ainslie Place.
1906. RAYEN, ALEXANDER JAMES, Conifer Hill, Starston, Harleston, Norfolk.
1899. REA, ALEXANDER, Superintendent of the Archaeological Survey of South India, Madras.
1901. REID, ALAN, F.R.I.S., The Loaning, Merchiston Bank Gardens.
1909. REID, ALPHONSO STODART, Bank of England, Manchester.
- 1897.\*REID, Rev. EDWARD T. S., M.A., Rayclston, 994 Great Western Road, Glasgow.
- 1885.\*REID, Sir GEORGE, B.S.A., LL.D., Hillylands, Oakhill, Somerset.

1912. RICHARDSON, JAMES S., Architect, 4 Melville Street.
1896. RICHARDSON, RALPH, W.S., 10 Magdala Place.
- 1886.\*RITCHIE, CHARLES, S.S.C., 20 Hill Street.
1907. ROBE, Rev. JAMES, M.A., B.D., 7 Avenley Terrace.
- 1898.\*ROBERTS, ALEXANDER F., Fairlie, Selkirk.
1905. ROBERTS, JOHN, C.M.G., Littlebourne House, Dunedin, New Zealand.
- 1901.\*ROBERTS, THOMAS J. S., of Drygrange, Melrose.
1873. ROBERTSON, GEORGE, 6 Craighenochie Terrace, Barntisland.
1910. ROBERTSON, JOHN, 27 Victoria Road, Dundee.
1903. ROBERTSON, Rev. JOHN M., D.D., Minister of St Ninians, Stirling.
- 1882.\*ROBERTSON, ROBERT, Huntly House, Dollar.
1869. ROBERTSON, THOMAS S., Architect, Willowbank, Broughtly Ferry.
1903. ROBERTSON, W. G., AITCHISON, M.D., B.Sc., F.R.C.P.E., Mayfield Lodge, 2 Mayfield Gardens.
- 1880.\*ROBSON, WILLIAM, S.S.C., Marchholm, Gilleland Road.
- 1871.\*ROLLO, The Right Hon. Lord, Duncrub House, Dunning.
1903. ROLLO, JAMES A., Solicitor, Argyll House, Maryfield, Dundee.
1910. ROMANES, CHARLES S., C.A., 3 Abbotsford Crescent.
- 1872.\*ROSEBURY, The Right Hon. The Earl of, K.G., K.T., LL.D., Dalnemy Park.
1876. ROSE, ALEXANDER, LL.D., Architect, Queensgate Chambers, Inverness.
1891. ROSE, THOMAS, LL.D., Architect, 14 Saxo - Coburg Place,—*Vice-President*.
1910. RUSSELL, ARTHUR W., M.A., W.S., 18 Leamouth Gardens.
1903. RUSSELL, Rev. JAMES C., D.D., 9 Coates Gardens.
1911. SAMUEL, JOHN SMITH, 3 Park Avenue, Glasgow, W.
1907. SANDERMAN, DAVID D., Cairnbank House, Arbroath.
- 1903.\*SAYCE, Rev. A. H., M.A., LL.D., D.D., Professor of Assyriology, Oxford, 2 Chalmers Crescent, Edinburgh,—*Foreign Secretary*.
1910. SCOBIE, Lieut. IAN H. MACKAY, of the Essex Regiment, *ex* Messrs Cox & Co., Charing Cross, London.
1892. SCOTT, Sir JAMES, J.P., Rock Knowe, Tayport.
1901. SCOTT, J. H. F. KINNRAID, of Gala, Gala House, Galashiels.
1904. SCOTT, Rev. JAMES HAY, Corsknowe, High Cross Avenue, Melrose.
1903. SCOTT, JOHN, W.S., 13 Hill Street.
1907. SCOTT, THOMAS G., 180 Ferry Road.
1828. SCOTT-HALL, Lord Bishop W. R., Bishop's House, Oxford.
1893. SCOTT - MONCRIEFF, Sir COLIN, 11 Cheyne Walk, Chelsea, London.
1893. SCOTT-MONCRIEFF, DAVID, W.S., 24 George Square.
1907. SCOTT-MONCRIEFF, ROBERT, W.S., 10 Randolph Cliff,—*Secretary*.
1880. SCOTT - MONCRIEFF, W. G., M.A., Sheriff - Substitute, Edgemoor, Leamark.
1905. SHEARER, JOHN E., 6 King Street, Stirling.
1907. SHEPARD, THOMAS, F.G.S., Curator of the Municipal Museum, Hull.
1892. SHIELDS, HENRY K., C.A., 141 George Street.
- 1871.\*SIMPSON, Sir ALEX. R., M.D., LL.D., 52 Queen Street.
- 1880.\*SIMPSON, ROBERT H., W.S., 23 Douglas Crescent.
1908. SINCLAIR, COLIN, M.A., Architect, 10 Gower Street, Brox, Glasgow.
1910. SEXTON, Rev. THOMAS, D.D., Minister of Dorcas, Inverness-shire.
1907. SKENNINGTON, The Hon. Lord, 12 Randolph Crescent.



1900. SKINNER, ROBERT TAYLOR, M.A., F.R.S.E., House Governor, Doubledson's Hospital.
1904. SKEATON, OLIPHANT, 37, Mansion-house Road.
1902. SMITH, A. DUNCAN, Advocate, Rosehill, Banchory.
1910. SMITH, DAVID BAIRD, LL.B., 6 Woodlands Terrace, Glasgow.
1898. SMITH, DAVID CRAWFORD, 4 Queen Street, Craigie, Perth.
1892. SMITH, G. GREGORY, Professor of English Literature, University of Belfast, 26 Windsor Park, Belfast.
1899. SMITH, Rev. JAMES, M.A., B.D., Minister of St George's-in-the-West, 13 Albert Street, Aberdeen.
1889. SMITH, ROBERT, Solicitor, 9 Ward Road, Dundee.
1902. SMITH, WILLIAM H., 34 Newark Drive, Pollokshields, Glasgow.
1892. \*SMYTH, Colonel DAVID M., Methven Castle, Perth.
1892. SOMERVILLE, Rev. J. R., B.D., Cathedral, Crieff.
1910. \*SPENCER, CHARLES LOUIS, Edgchill, Kelvinside, Glasgow.
1910. \*SPENCER, JOHN JAMES, 5 Great Western Terrace, Glasgow.
1882. SPRAGUE, THOMAS B., M.A., LL.D., 29 Buckingham Terrace.
1903. \*STANE, Rev. WILLIAM A., Minister of Kirkpatrick-Durham, Dalhousie.
1904. STEEL, Rev. JAMES, D.D., Vicar of Heworth, Gateshead, Newcastle-on-Tyne.
1891. STEELS, WILLIAM, Inland Revenue, Marlborough Cottage, Kelso.
1901. STEWART, A. FRANCIS, Advocate, 79 Great King Street.
1902. STEWART, JAMES, W.S., 10 Rothesay Terrace.
1893. STEVENSON, JOHN HOBBS, M.A., Advocate, 9 Oxford Terrace.
1904. STEVENSON, Major-General T. R., C.R., of Sunnyside, Lanark.
1911. STEWART, A. K., Chemist, 4 Midmar Avenue.
1879. STEWART, CHARLES FOYETTE, Chesheld Park, Stevenage.
1901. STEWART, Sir HUGH SHAW, Bart., Ardgowan, Greenock.
1901. STEWART, Sir MARK J. M'TAGGART, Bart., Ardwell, Stranraer.
1885. STEWART, ROBERT KING, Murfintown Castle, Newmains, Lanarkshire.
1908. STURTON, Rev. JOHN, B.D., The Manor, Glamis, Forfarshire.
1907. STOCKTHURST, Rev. WILLIAM T., D.D., c/o New Church Dept., 8 Corporation Street, Manchester.
1903. \*STRATHCONA AND MOUNT ROYAL, The Right Hon. Lord, G.C.M.G., 28 Grosvenor Square, London, and Invergow, Argyllshire.
1889. STRATHMORE, ROBERT, W.K., 18 Edginton Crescent.
1910. STRUTHERS, Sir JOHN, K.C.B., LL.D., 15 Hereford Square, London.
1904. STUART, Rev. JOHN, B.D., Kirkton Manor, Hawick.
1907. STUART, WILLIAM, of Borthwick, Stow, Midlothian.
1897. SULLIVY, PHILIP, Briarbank, Galashiels.
1899. \*SUTHERLAND, ROBERT M., Solagirth, Dollar.
1887. SUTHERLAND, J. R., S.S.C., 10 Royal Terrace.
1911. SUTHERLAND-GRIFFITH, A. W., 35 Clifton Road, Aberdeen.
1897. SUTTIE, GEORGE C., J.P., of Lathian, Lathian Lodge, St Cyrus, by Montrose.
1884. SWALLOW, Rev. H. J., M.A., Hawthorn Rectory, Sunderland.
1900. SWISTON, Capt. GEORGE S. C., 2 Hyde Park Street, London.
1910. \*SYKES, FRANK, Brookfield, Chaddle, Cheshire.
1910. TAIT, GEORGE HORN, 25 High Street, Galashiels.
1901. TAYLOR, Rev. WILLIAM, M.A., Minister of Melville Parish, Montrose.
1910. TERRY, Rev. GEORGE FREDERICK, F.S.A., Rector of St John's Episcopal Church, 10 Leamouth Terrace.



1890. THIN, JAMES, 22 Lawler Road.
1902. THIN, ROBERT, M.A., M.R., C.M., 28 Abercromby Place.
1910. THOMAS, H. D., M.A. Oxon., Joint Headmaster of Cargillfield School, Chalmers Bldg.
1900. THOMSON, ANDREW, Glendinning Terrace, Galashiels.
1903. \*THOMSON, DAVID COOPER, J.P., D.L., Inverness, Beneghty Ferry.
1894. THOMSON, EDWARD DOUGLAS, Chief Clerk, General Post Office, 7 Walker Street.
1911. THOMSON, JAMES, M.A., LL.B., Solicitor, 1 West Bell Street, Dundee.
1890. THOMSON, J. MAITLAND, LL.D., Advocate, 3 Grosvenor Gardens, — *Foreign Secretary*.
1910. THOMSON, WILLIAM N., Architect, 35 Constitution Street, Leith.
1898. THORNURN, MICHAEL QUIRYE, of Glenormiston, Inverlothian.
1911. THORNURN, WILLIAM, Headmaster of the Public School, Ecclefechan, Dumfriesshire.
1907. THORP, JOHN THOMAS, LL.D., 57 Regent Road, Leicester.
1910. TONG, HENRY GEORGE, Architect, 3 Adelaide Villas, New Barnet, Herts.
1902. \*TRAILL, H. LAUREN NORTON, F.R.G.S., Capt. 4th Highland Light Infantry, Grattan Lodge, Vicoartown, Stradally, Queen's County, Ireland.
1877. TURNER, Sir JOHN BATTY, M.D., LL.D., 20 Charlotte Square.
1899. TELLICH, Major-Gen. Sir ALEXANDER BRUCE, K.C.B., O.M.G., Llanwyak, Crickhowell, S. Wales.
1887. \*TURNBULL, WILLIAM J., 16 Grange Terrace.
1901. TURNBULL, W. S., Aikenshaw, Rossmore.
1805. \*TURNER, Sir WILLIAM, K.C.B., M.B., LL.D., D.C.L., Principal of the University of Edinburgh, 6 Eden Terrace.
1907. URQUHART, ANDREW, M.A., J.P., Headmaster, Rosehall Public School, Inverlorn, Sutherlandshire.
1878. \*URQUHART, JAMES, N.P., Assistant Keeper, General Register of Sasines, 13 Dundee Street.
1905. \*USHER, Sir ROBERT, Bart., of Norton and Wells, 37 Drumsbrough Gardens.
1882. \*USHER, Rev. W. NEVILLE, Wallingore Vicarage, Lincoln.
1895. VALLANCE, DAVID J., Curator, Royal Scottish Museum, Chambers Street.
1904. WADDELL, JAMES ALEXANDER, of Leamlach, 12 New Terrace, Glasgow.
1900. WALKER, JOHN, M.A., Solicitor, 16 Roehd Crescent, Dundee.
1884. WALKER, R. C., Wingate Place, Newport, Fife.
1879. WALLACE, THOMAS, Elderslie, Inverness.
1910. WALLACE, THOMAS A., 12 Abinger Gardens, Murrayfield.
1870. WATERSTON, GEORGE, 10 Chalmers Crescent.
1904. WATLING, H. STEWARD, Architect, White Gables, Doyerscourt, Essex.
1901. \*WATSON, Rev. ALEXANDER DUFF, B.D., U.F.C. Mann, Bourinobush, Stonehaven.
1907. \*WATSON, CHARLES K. BOOD, F.R.S.E., Huntly Lodge, 1 Napier Road.
1904. WATSON, JOHN, Architect, 27 Rutland Street.
1908. WATSON, JOHN PARKER, W.S., Grey-stone, Kinellan Road, Murrayfield.
1904. WATSON, WALTER CHURCH, B.A. Oxon., 50 Queen Street.
1907. \*WATT, JAMES, W.S., F.F.A., 24 Rothesay Terrace.
1898. WATT, Rev. LACCHLAN MACLEAN, M.A., B.D., 7 Royal Circus.
1879. WEDDERBURN, J. R. M., M.A., W.S., 3 Glenmuir Crescent.
1907. \*WEBB, WILLIAM, of Kildonan, Adamton, Monkton, Ayrshire.
1872. \*WEMYSS AND MARCH, The Right Hon. The Earl of, LL.D., Gosford, Longniddry.
1884. \*WHITE, CHAS., 23 Drummond Place.

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| <p>1904. WHITE, JAMES, St Winnia's, Bearsden, Dunbartonshire.</p> <p>1911. WHITE, JOHN, J.P., Seabank House, Leven, Fife.</p> <p>1869. WHITE, Col. THOMAS PILKINGTON, R.E., 3 Hesketh Crescent, Torquay.</p> <p>1903. WHITELAW, ALEXANDER, of Gortshore, Kirkcubright.</p> <p>1902. WHITELAW, CHARLES EDWARD, Architect, 319 St Vincent Street, Glasgow.</p> <p>1855. WHITELAW, DAVID, 3 Victoria Terrace, Musselburgh.</p> <p>1907. WHITELAW, HARRY VINCENT, Ryden, Kilmacalla, Renfrewshire.</p> <p>1902. WHITTAKER, CHARLES RICHARD, F.R.C.S., Lynton, 27 Hutton Place.</p> <p>1908. WILKIE, JAMES, B.L., S.S.C., 105 George Street.</p> | <p>1911. WILKINSON, Rev. JOHN, Rector of St. Peter's Church, The Rectory, Peterhead.</p> <p>1894. WILLIAMS, FREDERICK BESSANT, 3 Essex Grove, Upper Norwood, London, S.E.</p> <p>1895. WILLIAMS, Rev. GEORGE, Minister of Norriston U.F. Church, Thornhill, Stirling.</p> <p>1897. WILLIAMS, HARRY M., Tilghmst, 81 Priory Road, Kew, Surrey.</p> <p>1908. WILSON, ANDREW ROBERTSON, M.A., M.D., Cairnmore, Horse Side Road, Liscard, Cheshire.</p> <p>1888. WILSON, Rev. Canon W. HAY, The Parsonage, Dingwall.</p> <p>1907. WOOD, WILLIAM JAMES, 290 George Street, Glasgow.</p> <p>1903. WRIGHT, Rev. FREDERICK G., Chaplain to the Forces, Caxton Road, Portsmouth.</p> |
|---|---|

## SUBSCRIBING LIBRARIES.

- University College, Dublin, *per* Hodges, Figgis & Co., 104 Grafton Street, Dublin.
- Harvard College, *per* E. G. Allen & Sons, 14 Grape Street, Shaftesbury Avenue, London, W.C.
- The John Rylands Library, Manchester.
- The Central Public Library, Bristol.
- The Horniman Museum Library, *per* The London County Council.
- Baillie's Institution, 153 West Regent Street, Glasgow.
- G. E. Stecher & Co., 2 Star Yard, Carey Street, Chancery Lane, London.
- Bernard Quaritch, 11 Grafton Street, New Bond Street, London.

# LIST OF THE CORRESPONDING MEMBERS

## OF THE

# SOCIETY OF ANTIQUARIES OF SCOTLAND.

*Elected since 1851.*

- |   |   |
|---|---|
| 1874.*ANDERSON, JOHN, M.D., Curator of the Imperial Museum, Calcutta.       | 1851. FENWICK, JOHN, Newcastle.   |
| 1896. ANDERSON, JOSEPH, Wick.   | 1878. FINDLAY, Col. the Hon. J. B., LL.D., D.C.L., Kittanning, Pennsylvania.        |
| 1876. ARNOLD, THOMAS, Architect, London.                                    | 1892. FLAVY, C. BARRIERE, Avocat, Toulouse.   |
| 1865.*BAENWELL, Rev. EDWARD L., Ruthin, Wales.                              | 1851. FRENCH, GILBERT J., Bolton.   |
| 1865. BELL, ALLAN, of Abbot's Haugh.  | 1877. GALLOWAY, WILLIAM, Architect.   |
| 1853.†BRUCE, Rev. JOHN COLLINGWOOD, M.A.                                    | 1864. GACHARD, M. LOUIS PHOTYER, Keeper of the Belgian Archives.                    |
| 1900. BUCHANAN, MUNGO, Falkirk.   | 1873. GREEKE, A. C., D.D., Bathurst, New South Wales.                               |
| 1873.†BUONE, SORRUS, Prof. of Icelandic, Royal University of Christiania.   | 1864. GERRIER, M. J. B., Keeper of the Library, Bordeaux.                           |
| 1870. CARMICHAEL, ALEXANDER A., Lochmaddy, South Uist.                      | 1875. GILLESPIE, Rev. JAMES E., Kirkcubright.                                       |
| 1908. CASH, C. G., Teacher, Edinburgh Academy.                              | 1911. GORDIE, JAS. M., J.P., Lerwick.   |
| 1875. CLEVINGE, M. HENRI DU, Commissioner for Public Monuments, Paris.      | 1865.†GREENWELL, Rev. Canon W., Durham.   |
| 1892. COLES, FREDERICK R., Tongland, Kirkcubright.                          | 1869. GRIERSON, THOMAS B., Surgeon, Thornhill, Dumfriesshire.                       |
| 1868. COOKE, EDWARD WILLIAM, B.A., London.                                  | 1864. HAGEMANS, GUSTAVE, Brussels.  |
| 1857. CURRY, EDWARD, M.R.I.A., Dublin.                                      | 1889. HARRY, Captain EDWARD, F.R.C.S.   |
| 1874. DALGARNO, JAMES, Shafes, Aberdeenshire.                               | 1874.*HAY, GEORGE, Arbroath.  |
| 1883. DEGRASSE, M. EMANUEL, Secretary of the Chamber of Commerce, Toulouse. | 1867. HERRIG, ARCHIVARY, Copenhagen.  |
| 1864.*DERGON, ROBERT, L.R.C.S.E., Carnoustie.                               | 1865.*HYSER, JAMES T., Architect.   |
| 1901.*EILES, F. C., Munros, Steneshaven.                                    | 1835.*JERVIS, ANDREW, Brechin.  |
|   | 1890. KELLER, DE FERNAND, Zurich.   |
|   | 1889. KEMMING, G. R., Stockholm.  |
|   | 1877. LAING, HENRY, Seal Engraver.  |
|   | 1889. LANDSBOUGH, Rev. DAVID, LL.D., Minister of Henderson U.F. Church, Kilmarnock. |

\* Those marked with an asterisk subsequently became Fellows.

† These were subsequently made Honorary Members.



1859. LAPPENBERG, Dr J. M., Hamburg.  
 1877. LARSEN, ARTHUR, Lerwick.  
 1867. LAWSON, Rev. ALEXANDER, Creich,  
 Fifeshire.  
 1861. LE MEN, M., Archiviste du Département,  
 Quimper, Finistère.  
 1910. LIVINGSTONE, MATTHEW, L.S.O., 32  
 Hermitage Gardens, Edinburgh.  
 1864. LORIMER, Prof. PETER, D.D., London.  
 1877. LYON, D. MURRAY, Ayr.  
 1908. MACRAY, Rev. ANGUS, M.A., Wester-  
 dale, Halkirk, Caithness.  
 1909. MACKENZIE, DONALD, Inland Revenue,  
 Bonar Bridge.  
 1908. MACKENZIE, WILLIAM, Procurator-  
 Fiscal, Dingwall.  
 1904. MACKEIL, ALEXANDER, Pitressie, Aber-  
 deen.  
 1890. \*M'LEAN, Rev. JOHN, Grandtully,  
 Aberfeldy.  
 1897. MACNAUGHTON, Dr ALLAN, Taynhill.  
 1879. MAILLARD, M. L'Abbé, Thorigné,  
 Mayenne, France.  
 1867. MAPLETON, Rev. R. J., M.A., Kil-  
 martin, Argyllshire.  
 1873. MATHEWSON, ALLAN, Dundee.  
 1872. MEHR, Rev. J. G., A.M., Migvie,  
 Aberdeenshire.  
 1893. MILLER, DAVID, Ayrmouth.  
 1869. \*MITCHELL, ARTHUR, M.D., Deputy-  
 Commissioner in Lunacy.  
 1871. MORRISON, Rev. JAMES, Urquhart,  
 Elginshire.  
 1885. MORAES, CARLOS ALBERTO, C.E.,  
 Rio de Janeiro.  
 1883. NICHOLS, JOHN GOSCH, London.  
 1865. NICHOLSON, JAMES, Kirkcaldy.  
 1911. NICHOLSON, JOHN, Nybøer, Caithness.  
 1903. RITCHIE, JAMES, The Schoolhouse,  
 Port Elphinstone, Inverurie.  
 1871. RUSSELL, Rev. JAMES, Walls, Shetland.  
 1873. TRYON, OLAV, Prof. of Icelandic, Royal  
 University of Christiania.  
 1873. SAYE, Dr CARL, Prof. of Icelandic in  
 the University of Upsala.  
 1852. SCOTT, ALLAN N., Lieut., Madras  
 Artillery.  
 1872. SHERRER, ROBERT DOUGLAS, Thurston,  
 Caithness.  
 1908. SINCLAIR, JOHN, St Ann's, 7 Queen's  
 Crescent, Edinburgh.  
 1853. SMILES, JOHN FISCH, M.D.  
 1892. SUTHERLAND, Dr A., Invergonon.  
 1890. TAIT, GEORGE, Alnwick.  
 1865. TEMPLE, CHARLES S., Cloister Seat,  
 Udry, Aberdeenshire.  
 1874. THOMSON, ROBERT, Sherra, Esdale,  
 Argyll.  
 1868. \*THOM, WILLIAM, M.D., St Andrews.  
 1862. THOMSON, M. FREDERICK, Lonsdale.  
 1857. WALKER, Rev. HENRY, Urquhart,  
 Elgin.  
 1888. WATT, W. G. T., of Breckness, Orkney.  
 1864. WATTS, THOMAS, British Museum,  
 London.  
 1865. WRAKE, W. H. JAMES, of Pengoy.  
 1857. WILDE, W. H., Royal Irish Academy,  
 Dublin.  
 1872. WILSON, Rev. GEORGE, P.O. Manse,  
 Glendace, Wigtownshire.  
 1882. WHITT, Rev. ALBAN H., Presb.,  
 Codrington College, Barbadoes.

LIST OF HONORARY MEMBERS  
OF THE  
SOCIETY OF ANTIQUARIES OF SCOTLAND,  
NOVEMBER 30, 1912.

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*[According to the Laws, the number is limited to TWENTY-FIVE.]*

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1874.

THE RIGHT HON. LORD AYEBURY, LL.D., D.C.L., High Elms, Farnborough,  
Kent.

1879.

REV. CANON WILLIAM GREENWELL, M.A., D.C.L., Durham.

1885.

DR HANS HILDEBRAND, Emeritus Royal Antiquary of Sweden, Stockholm.  
DR ERNEST CHASTRE, The Museum, Lyons.

1892

5 PROFESSOR LUIGI PUOTINI, Director of the Royal Archaeological Museum,  
Rome.

1897.

- W. M. FLINDERS PETRIE, D.C.L., LL.D., Edwards Professor of Egyptology in University College, London.
- SIR JOHN RHYS, M.A., LL.D., Professor of Celtic, and Principal of Jesus College, Oxford.
- Dr SOPHUS MÜLLER, Secretary of the Royal Society of Northern Antiquaries, and Director of the National Museum, Copenhagen.
- Professor OSCAR MONTELIUS, LL.D., Royal Antiquary of Sweden, Stockholm.

1900.

- 10 EMILE CARTAILHAC, 5 Rue de la Chaine, Toulouse.
- F. J. Haverfield, M.A., LL.D., Camden Professor of Ancient History, Winkfields, Headington Hill, Oxford.
- Rev. S. Baring Gould, Lew Trenchard, North Devon.
- ROBERT BURNARD, Huicaby House, Princetown, S. Devon.
- CHARLES W. DYMOND, The Castle, Sawrey, Ambleside.

1908.

- 15 SIR ARTHUR JOHN EVANS, M.A., D.C.L., Keeper of the Ashmolean Museum, Oxford.
- SALOMON REINACH, Director of the National Museum of Antiquities of France, St Germain-en-Laye.
- Professor H. DRAGENDORFF, Eschersheimers Landstrasse 34, Frankfurt-on-Main.
- Professor E. RITTERLING, Director of the Römisch Germanischer Kommission, Eschersheimers Landstrasse 107, Frankfurt-on-Main.
- JOSEPH DECHÈLETTE, Curator of the Museum, Roanne, Loire, France.

1909.

- 20 The Hon. Sir SCHOMBERG M<sup>c</sup>DONNELL, K.C.B., C.V.O., Secretary, H.M. Office of Works and Public Buildings, Storey's Gate, Westminster, S.W.



LIST OF THE LADY ASSOCIATES  
OF THE  
SOCIETY OF ANTIQUARIES OF SCOTLAND,  
NOVEMBER 30, 1912.

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[According to the *Laws*, the number is limited to TWENTY-FIVE.]

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1888.

The Right Hon. The COUNTESS OF SELKIRK, Balmae, Kirkcudbright.

1890.

Mrs P. H. CHALMERS of Avonchie.

1894.

Miss ENMA SWANN, Walton Manor, Oxford.

1895.

Miss H. J. M. RUSSELL of Ashiestiel, Galashiels.

5 Miss AMY FRANCES YULE of Terralale, Ross-shire.

1900.

Miss M. A. MURRAY, Edwards Library, University College, London.

7 Mrs E. S. ARMITAGE, Westholm, Rawdon, Leeds.

## SOCIETIES, INSTITUTIONS, &c., EXCHANGING PUBLICATIONS.

- The Society of Antiquaries of London, Burlington House, Piccadilly, London.
- The Royal Society of Antiquaries of Ireland, c/o R. Cochrane, 7 St Stephens Green, Dublin.
- The Cambrian Archaeological Association, c/o Canon Rupert Morris, D.D., 4 Warwick Square, London, S.W.
- The Royal Archaeological Institute of Great Britain and Ireland, 19 Bloomsbury Square, London, W.C.
- The British Archaeological Association, 32 Sackville Street, Piccadilly, London.
- The Society of Architects, 28 Bedford Square, London, W.C.
- The Architectural, Archaeological, and Historic Society of Chester, Grosvenor Museum, Chester.
- The Derbyshire Archaeological and Natural History Association, c/o Percy B. Gurrey, 3 Market Street, Derby.
- The Essex Archaeological Society, c/o A. G. Wright, Colchester Castle, Colchester.
- The Kent Archaeological Society, The Museum, Maidstone, Kent.
- The Historic Society of Lancashire and Cheshire, c/o G. T. Shaw, Royal Institution, Colquitt Street, Liverpool.
- The Associated Architectural Societies of Lincoln and Nottingham, etc., c/o The Librarian, 5 Eastgate, Lincoln.
- The Society of Antiquaries of Newcastle-upon-Tyne, c/o G. Hunter Blair, Librarian, The Library, The Black Gate, Newcastle-on-Tyne.
- The Somersetshire Archaeological and Natural History Society, Taunton Castle, Taunton, Somersetshire.
- The Surrey Archaeological Society, Castle Arch, Guildford, Surrey.
- The Sussex Archaeological Society, The Castle, Lewes, Sussex.
- The Geological Society of Edinburgh, India Buildings, George IV. Bridge, Edinburgh.
- The Berwickshire Naturalists' Club, c/o G. G. Butler, Ewart Park, Wooler.
- The Royal Anthropological Institute, London, 50 Great Russell Street, London, W.C.

- The Wiltshire Archaeological Society, The Museum, Devizes.  
 The Royal Irish Academy, Dawson Street, Dublin.  
 The Bristol and Gloucestershire Archaeological Society, c/o Rev. W. Bazeley,  
 Mazon Rectory, Gloucester.  
 The Numismatic Society, 23 Albemarle Street, London.  
 The Shropshire Archaeological Society, c/o G. F. Goyne, Shrewsbury.  
 The Dumfriesshire Natural History and Antiquarian Society, Ewart Public  
 Library, Dumfries.  
 The Scottish Ecclesiological Society, c/o James Wilkie, Hon. Sec., 108 George  
 Street, Edinburgh.  
 The Edinburgh Architectural Association, 117 George Street, Edinburgh.  
 The New Spalding Club, c/o P. J. Anderson, University Library, Aberdeen.  
 The Cambridge Antiquarian Society, c/o Rev. F. G. Walker, 31 St Andrew's  
 Street, Cambridge.  
 The Royal Historical Society, 7 South Square, Gray's Inn, London, W.C.  
 The Literary and Scientific Society, The Museum, Elgin.  
 The Yorkshire Archaeological Society, c/o E. Kitson Clark, 10 Park Street, Leeds.  
 The Perthshire Natural History Society, Natural History Museum, Perth.  
 The Thoresby Society, 10 Park Street, Leeds.  
 The Bocharan Field Club, c/o J. F. Tocher, Crown Mansions, 41½ Union Street,  
 Aberdeen.  
 The Viking Club, c/o A. W. Johnston, 29 Ashburnham Mansions, Chelsea,  
 London.  
 The Glasgow Archaeological Society, c/o A. H. Charteris, Secretary, 19 St  
 Vincent Place, Glasgow.  
 The Stirling Natural History and Archaeological Society, c/o D. B. Morris,  
 Town Clerk, Stirling.  
 The Hawick Archaeological Society, c/o J. J. Vernon, Hawick.  
 The Gaelic Society of Inverness, c/o D. F. Mackenzie, Secretary, 42 Union  
 Street, Inverness.  
 The Royal Commission on Ancient and Historical Monuments in Scotland,  
 29 St Andrew Square, Edinburgh.  
 The Rutshire Natural History Society, Bute Museum, Battery Place, Rothersey.

#### FOREIGN SOCIETIES, UNIVERSITIES, MUSEUMS, &c.

- The Royal Society of Northern Antiquaries, Prindsen's Palace, Copenhagen  
 (Kongelige Nordiske Oldskrift Selskab).  
 La Société Nationale des Antiquaires de France (Musée du Louvre), Paris.  
 Antiquarische Gesellschaft, Zurich, Stadtbibliothek, Zurich, Switzerland.  
 Verein von Alterthumsfreunde im Rheinlande, Bonn, Germany.  
 The Smithsonian Institution, Washington, U.S.A., c/o Wm. Wesley & Son,  
 28 Essex Street, Strand, London.



- The Canadian Institute, 28 Richmond Street East, Toronto, Canada.  
 The Museum, Bergen, Norway.  
 Foreningen til Norske Fortidsmindesterkers Bevaring, The University, Christiania, Norway.  
 The Royal Academy of History and Antiquities, Stockholm, Sweden.  
 The Bureau of Ethnology, Washington, c/o Wm. Wesley & Son, 28 Essex Street, Strand, London.  
 The Peabody Museum, c/o Wm. Wesley & Son, 28 Essex Street, Strand, London.  
 Gesellschaft für Nützliche Forschungen, Trier, Germany.  
 Physio-Ökonomische Gesellschaft, c/o Dr Otto Tischler, Königsberg, Prussia.  
 Berliner Gesellschaft für Anthropologie, Königgrätzer Strasse, 120, Berlin, S.W.  
 Anthropologische Gesellschaft, Burgring, 7, Wien, Austria.  
 Société d'Archéologie de Bruxelles, 14 Rue Ravenstein, Bruxelles, Belgium.  
 Société des Bollandists, 14 Rue des Ursulines, Bruxelles, Belgium.  
 L'Ecole d'Anthropologie, 15 Rue de L'École-de-Médecine, Paris.  
 Société Archéologique de Namur, c/o Adrien Oger, Conservateur, Namur, Belgium.  
 Reale Accademia dei Lincei, Rome, Italy.  
 Der Alterthumsgesellschaft, Prussia, c/o Dr A. Bozenberger, Vesselstrasse, 2, Königsberg, Prussia.  
 Römisch Germanischen Central Museum, Mainz, Germany.  
 Römisch Germanische Kommission des Kaiserlichen Archäologischen Instituts, Frankfurt am Main.  
 Städtisches Museum für Völkerkunde, Leipzig, Germany.  
 La Société Archéologique de Moravie, c/o J. L. Cervinka, Kojetin, Moravie, Austria.  
 Prähistorischen Kommission der Kaiserliche Akademie der Wissenschaften in Wien, Vienna, Austria.  
 Centralblatt für Anthropologie, c/o Dr G. Buschan, Friedrich Carl Strasse, 71, Stettin, Prussia.  
 Société Archéologique du Midi de la France, Toulouse, France.  
 Société Archéologique de Montpellier, Montpellier, France.  
 L'Académie des Inscriptions et Belles Lettres, Paris.  
 La Commissione Archeologica Comunale di Roma, Presso il Museo Capitolino, Rome.  
 La Société d'Anthropologie de Paris, 15 Rue de L'École de Médecine, Paris.  
 La Musée Guimet, Paris, France.  
 La Société Archéologique de Constantine, Algeria.  
 National Museum of Croatia, c/o Dr Jos. Brunsnid, Directeur, Zagreb, Croatia, Austria-Hungary.  
 The Bosniack-Herzegovinsk Land-Museum, Sarajevo, Bosnia.  
 Bureau des Schweizerisches Land-Museum, Zurich, Switzerland.

- Nordiska Museet, c/o Dr Arthur Hazelius, Director, Stockholm, Sweden.  
 Norsk Folkemuseum, Bygdo, Christiania, Norway.  
 Museum of Northern Antiquities, Siegwald Petersen, Conservateur, The University, Christiania.  
 The Royal Bohemian Museum, Prague, Austria.  
 Societa Romana di Antropologia, 26 Via del Collegio Romano, Rome, Italy.  
 La Société d'Histoire et d'Archéologie de Gand, Bibliothèque de Société, Rue de Baudeloo 34, Gand, Belgium.  
 Kongelige Norske Videnskabers Selskab, Trondheim, Norway.  
 Historische und Antiquarische Gesellschaft in Basel, c/o Dr J. Schneider Bibliothekar, Basel, Switzerland.  
 La Société Finlandaise d'Archéologie, c/o Johani Ronne, Secrétaire, Helsinki, Finland.  
 Faculté des Sciences de Lyon, Anthropologie, Quai Claude-Bernard, à Lyon, France.  
 La Société des Antiquaires de l'Ouest, 20 Rue de l'Est, Poitiers, Vienne, France.  
 Der Historischer Verein für Niedersachsen, Hanover, Germany.  
 Göteborg och Bohusläns Fornminnesförening, Stadsbiblioteket, Göteborg.  
 The Archaeological Survey of India, Simla, India.  
 Verein für Nassauische Alterthumskunde, Wiesbaden, Germany.  
 The Provincial Museum, c/o David Boyle, Superintendent, Toronto, Canada.  
 The British School at Rome, The Library, British School, Palazzo Odescalchi, Rome.  
 The University of California, Berkeley, United States, c/o Wm. Wesley & Son, 28 East George Street, Strand, London.  
 Columbia University Library, New York, c/o J. E. Stechert, 2 Star Yard, Carey Street, Chancery Lane, London.

# FROM THE PUBLISHERS.

- The Editor of *The Antiquary* (c/o Elliot Stock, 62 Paternoster Row), London.  
*L'Anthropologie*, Masson & Cie, 120 Boulevard St Germain, Paris.

# LIBRARIES, BRITISH.

- Edinburgh Public Library, George IV. Bridge, Edinburgh.  
 Scottish National Portrait Gallery Library, 1 Queen Street, Edinburgh.  
 Glasgow University Library, Glasgow.  
 Edinburgh University Library, South Bridge, Edinburgh.  
 Aberdeen University Library, Aberdeen.  
 St Andrews University Library, St Andrews.  
 The United Free Church College Library, The Mound, Edinburgh.



- The Signet Library, Parliament Square, Edinburgh.
- The Advocates' Library, Parliament Square, Edinburgh.
- The British Museum Library, London.
- The Bodleian Library, Oxford.
- The University Library, Cambridge.
- Trinity College Library, Dublin.
- The Royal Library, Windsor.
- The Liverpool Free Library, William Brown Street, Liverpool.
- The Athenaeum Club Library, Waterloo Place, London.
- The Ordnance Survey Library, Southampton.
- Chetham's Library, Hunts Bank, Manchester.
- The Library of the Public Record Office, Chancery Lane, London.
- The Library, Victoria and Albert Museum, S. Kensington, London.
- The Library of the Dean and Chapter, Durham, c/o University Library, Edinburgh.
- The Mitchell Library, Ingram Street, Glasgow.
- The Library of the Faculty of Procurators, c/o John Muir, Librarian, 62 St. George's Place, Glasgow.

#### LIBRARIES, FOREIGN.

- The University Library (Universitets Bibliothek), Christiania, Norway.
- The University Library (Universitets Bibliothek), Upsala, Sweden.
- The Royal Library (Kongelige Bibliothek), Stockholm, Sweden.
- The University Library (Universitets Bibliothek), Kiel, Germany.
- The University Library (Universitäts Bibliothek), Leipzig, Germany.
- The Royal Library (Königliche Bibliothek), Dresden, Germany.
- The Royal Library (Königliche Bibliothek), Berlin, Prussia.
- The Imperial Library (Kaiserliche Bibliothek), Vienna, Austria.
- The National Library (Bibliothèque Nationale), Paris, France.
- The Public Library (Stadt Bibliothek), Hamburg, Germany.
- The University Library (Universitäts Bibliothek), Göttingen, Germany.
- The Royal Library (Staats Bibliothek), Munich, Bavaria, Germany.
- The Royal Library (Königliche Bibliothek), Copenhagen, Denmark.
- The Newberry Library, Chicago, U.S.A., c/o Messrs Stevens & Brown, Trafalgar Square, London.



PROCEEDINGS  
OF THE  
SOCIETY OF ANTIQUARIES OF SCOTLAND.

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HUNDRED AND THIRTY-SECOND SESSION, 1911-1912.

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ANNIVERSARY MEETING, 30th November 1911.

THE RIGHT HON. SIR HERBERT MAXWELL, BART, LL.D., D.C.L.,  
F.R.S., President, in the Chair.

Sir James Balfour Paul and Mr James Curie, W.S., were appointed  
Scrutineers of the Ballot for the election of Office-bearers.

The Ballot having been concluded, the Scrutineers found and  
declared the List of the Council for the ensuing year to be as follows :—

*President,*

THE RIGHT HON. SIR HERBERT E. MAXWELL, BART, LL.D., D.C.L.

*Vice-Presidents,*

WILLIAM GIBSON, W.S.

PROFESSOR THOMAS H. BRYCE, M.D.

THE HON. LORD GUTHRIE.

*Councillors.*

JOHN R. FINDLAY,	} <i>Representing the Board of Trustees.</i>	THOMAS ROSS, LL.D.
SIR JAMES GUTHRIE, P.R.S.A., LL.D.,		PROFESSOR G. BALDWIN BROWN, M.A.
SIR KENNETH J. MACKENZIE, Bart., <i>Representing the Treasury.</i>		FRANCIS C. EELAN.
W. T. OLDRIEVE, F.R.L.B.A.		THE MOST HON. THE MARQUIS OF BUTE.
D. HAY FLEMING, LL.D.		WILLIAM MOIR BRYCK.
VICTOR A. NOEL PATON, W.S.		ROBERT DE CARDONNEL FINDLAY.

*Secretaries.*

ALEXANDER O. CURLE, W.S. | ROBERT SCOTT-MONCRIEFF, W.S.

*For Foreign Correspondence.*

THE REV. PROFESSOR A. H. SAYCE, M.A., LL.D., D.D. | J. MAYLAND THOMSON, LL.D.

*Treasurer.*

JOHN NOTMAN, F.F.A., 25 St Andrew Square.

*Curators of the Museum.*

JAMES CURLE, W.S. | J. GRAHAM CALLANDER.

*Curator of Coins.*

GEORGE MACDONALD, M.A., LL.D.

*Librarian.*

W. K. DICKSON.

A Ballot having been taken, the following were duly elected :

*Fellows.*

REV. WILLIAM BURNETT, B.D., Restalrig Mansie, Lismore Crescent.  
JOHN DOUGLAS, 6 St Mary's Grove, Barnes Common, London, S.W.  
JOHN FINLAY, Dolphinton House, Dolphinton.  
ALEXANDER FRASER, Kinross Lodge, Woodlawn Avenue, Toronto,  
Canada.

CHARLES GOURLAY, B.Sc., A.R.I.B.A., Professor of Architecture and Building Construction in Glasgow Technical College, 30 Hamilton Drive, Hillhead, Glasgow.

GEORGE GRAY, Town Clerk of Ratherglen, Throcharig, Rutherglen.

REV. EMERT SHERWOOD GUNSON, M.A., Minister of St David's (Ramshorn) Church, 9 Alisa Drive, Langside, Glasgow.

REV. THOMAS HANNAN, M.A., Rector of St Peter's Episcopal Church, Old Parsonage House, Musselburgh.

ALEXANDER KENNEDY, Kenmill House, Bothwell.

HUGH DRUMMOND M'EWEN, Lyndhurst, Primrose Bank Road, Trinity.

ALEXANDER J. MACKENZIE, Solicitor, 62 Academy Street, Inverness.

JAMES MURCHIE, 108 Forth Street, Pollokshields, Glasgow.

KEITH RICHARD MURRAY, B.A., Parton, Kirkeunbrightshire.

JOHN SMITH SAMUEL, 8 Park Avenue, Glasgow, W.

JAMES THOMSON, M.A., LL.B., Solicitor, 1 West Bell Street, Dundee.

WILLIAM THORBURN, Headmaster of the Public School, Ecclefechan, Dumfriesshire.

JOHN WHITE, J.P., Sealsink House, Leven, Fife.

REV. JOHN WILKINSON, Rector of St Peter's Episcopal Church, The Rectory, Peterhead.

The Secretary read the following list of Members deceased since the last Annual Meeting :—

*Fellows*

	Elected
The Hon. LORD ARDWALL, LL.D., 14 Moray Place, . . . . .	1885
JOSEPH BAIN, Bryn Dewi, St David's, S. Wales, . . . . .	1868
THOS. RYBURN BUCHANAN, M.A., Park Lane, London, . . . . .	1895
The Right Hon. EARL CAWDOR, Stackpole Court, Pembrokeshire, . . . . .	1901
ALEX. CULLEN, J.P., F.R.I.B.A., 3 Blythswood Square, Glasgow, . . . . .	1907
Rev. WILLIAM DUKE, D.D., St Vigean's, Arbroath, . . . . .	1872
Rev. JOHN FERGUSON, B.D., Minister of Aberlodge, . . . . .	1890
Lieut.-Col. H. S. HOME-DRUMMOND, of Blair Drummond, . . . . .	1877
Sir JAMES KING, of Campsie and Carstairs, Bart., LL.D., . . . . .	1878
WALTER LAIDLAW, Abbey Cottage, Jedburgh, . . . . .	1903
Rev. GEORGE D. LOW, M.A., 65 Morningside Drive, . . . . .	1899
JAMES LONDON, of Arden, Arden House, Dumbartonshire, . . . . .	1880
ANDRAS J. G. MACKAY, K.C., LL.D., 7 Albany Place, . . . . .	1876



Rev. JOHN McLEAN, Minister of Grantully, . . . . .	1903
JOHN MANN, C.A., Hillside, Bridge of Weir, . . . . .	1899
FRANCIS JOHN MARTIN, W.S., 17 Rothessy Place, . . . . .	1902
ALEX. M. MUNRO, City Chamberlain, Aberdeen, . . . . .	1891
WILLIAM NISBET, of The Laws, Kingennie, Dundee, . . . . .	1875
WILLIAM STRANG STEEL, of Philiphaugh, . . . . .	1909
The Right Hon. THE MARQUIS OF TWEEDDALE, K.T., Yester House, . . . . .	1881
Rev. ALEX. WILLIAMSON, D.D., 39 Lauder Road, . . . . .	1884
JOHN WORDIE, 52 Montgomery Drive, Glasgow, . . . . .	1892

The meeting resolved to record their sense of the loss the Society had sustained in the deaths of these members.

The Secretary read the following Report on the progress and work of the Society during the past year :—

<i>Membership.</i> —The total number of Members on the roll at 30th	
November 1910 was . . . . .	734
And at 30th November 1911 . . . . .	732
being a decrease of . . . . .	2

Accounted for as follows :—

New Fellows . . . . .	30
<i>Deduct</i> :—1. Members deceased . . . . .	23
2. Members resigned . . . . .	7
3. Members who have allowed their membership to lapse . . . . .	3
Total, . . . . .	32
Decrease as above . . . . .	2

There is a considerable falling off in the number of new Members whom we enlisted during the year compared with the total for the previous twelve months. In fact, to find such a small accession to

our strength you must go back for seven or eight years. The explanation is no doubt to be found in the abnormal recruiting of recent years due to the interest awakened in archæology by the highly successful excavations at Newstead, and the frequent newspaper reports which kept the public informed of any sensational discoveries. Although we have no cause to be anxious,—the roll of Membership being well above the 700, which was considered some ten years ago as the number to be aimed at,—still we would urge the Fellows to lose no opportunity of obtaining new Members, and we would remind them that a candidate for admission does not require to have attained to any standard of archæological learning, as the aim of this Society is not only to obtain, but to impart knowledge.

*Proceedings.*—An advance copy of the *Proceedings* is on the table, containing 28 papers.

It used to be urged against us that we dealt too exclusively with matters prehistoric and not of sufficient living human interest, and papers dealing with prehistoric matters certainly preponderated in the *Proceedings*. Looking through the forthcoming volume, we find that such communications are now in a minority, there being only 8 of that nature, as against 20 treating of subjects belonging to historical times. Of these latter, no less than 9 deal with tombstones and crosses. The art of the monumental mason in Scotland during the seventeenth and eighteenth centuries developed with a wealth of imagery and symbolism almost unknown south of the Tweed. And though the products of his chisel do not often attain to a high standard of excellence, their quaintness and originality, and their national character, make it our duty to record them while yet they remain. We are grateful to those Fellows who have contributed valuable papers describing the churchyard memorials, but we venture to suggest that, since so many types have now been recorded and



illustrated, care might be exercised in the selection, so as to avoid repetition.

Besides the tombstones of later times, there are an unusually large number of early cross-slabs figured and described in this volume.

The very important hoard of bronze objects found in the Lewis, and purchased last year, is the subject of a paper by Dr Anderson, and there is a communication by Mr C. B. Boog Watson, recounting the early history of the Society and its Museum when housed in the Cowgate. In connection with this, it may be mentioned that the Society recently purchased a volume of miscellaneous papers relating to the early days of the Society, including old catalogues, lists of members, letters from Lord Buchan and others, and even invitations to an annual dinner.

*Excavations.*—Since the completion of the excavation of the now famous Roman fort of Newstead, the Society has been engaged on no excavation of first-class importance on its own account, but a small committee was appointed to co-operate with Mr G. H. Stevenson and Mr S. N. Miller, who, on that footing, had received a grant from the Carnegie Trust for the further excavation of the small Roman fort at Cappuck on the Oxnam in Roxburghshire. This fort is situated by the side of the Roman road, some 14 miles to the south of Newstead. A certain amount of exploratory work was done on it in 1886 by the late Marquess of Lothian, and several buildings were then exposed. Mr Stevenson has kindly supplied us with a preliminary note on this year's work.

Excavations were conducted from 16th August to 7th October. In the period it was found possible to discover the main features of the site, and it is hoped that a few weeks' work in the spring will exhaust its possibilities. A clear idea was gained of the defences of the fort. It was surrounded by a rampart of clay, averaging from 30 to 35 feet in width; on the west and north by a double ditch, and



on the east and south by a single ditch. One gate only was discovered, —on the east side, marked simply by a break in the ditch, and in the stone foundations of the rampart. In the interior the buildings were difficult to explore on account of the bad quality of the masonry —no mortar and little clay having been used in the construction of the walls. In addition to buildings exposed by the previous excavation—a buttressed granary and two square buildings—there was found a building which was thought might be the *principia*, but which presented few of the usual characteristics, and may have combined the functions of headquarters building and commandant's residence. Traces of the usual barrack buildings and of a hypocausted chamber were also laid bare. The relics recovered are few in number. "The evidence," says Mr Stevenson, "seems to prove that the site was occupied in the first century, probably in the time of Agricola. The reconstruction of the rampart and of the buildings in the interior suggest a re-occupation in the second century, probably by the troops of Lollius Urbicus, while the discovery of a piece of late pottery, in a pit covered by stonework, points to a reconstruction in the course of the Antonine period." The report on the completion of the excavations will be published in the Society's *Proceedings*.

Mr James Curle, in the early summer, undertook the excavation of a small oblong fort situated at a considerable elevation above the right bank of the Leader, overlooking Carolside and between two and three miles north of Newstead. The fort, known as Chesterlee, is believed to lie on the northern line of the Roman road, and it was hoped that its Roman character would be established. But, as in the case of other forts of this type which have been exposed, there was no positive evidence obtained of Roman occupation.

*The Rhind Lectureship.*—The Rhind Lecturer for the past year was J. Maitland Thomson, LL.D., who had for his subject "The Records of Scotland." For the coming season the lectures will be delivered

by the Right Hon. Sir Herbert Maxwell, Bart., President of the Society, who will treat of "The Early Chronicles relating to Scotland."

*The Museum.*—The number of objects added to the Museum during the year has been 105 by donation and 51 by purchase; and the number of books and pamphlets added to the library has been 185 by donation and 40 by purchase, and the binding of 60 volumes has been proceeded with.

Among the donations may be mentioned a collection of 60 stone implements, chiefly found on his own estate or in the immediate neighbourhood, presented by R. C. Haldane, of Lochend, Shetland, F.S.A. Scot.; 4 oval polished knives of porphyritic stone, and of Shetland type, presented by J. M. Goudie, J.P., Lerwick, Corr. Mem. S.A. Scot., thus completing the hoard of 11, found in 1900, in making a road at Eshaness, Northmavine, the other 7 having been presented by Mr R. C. Haldane in 1906; and a set of Highland bagpipes with interlaced ornament, and bearing the initials R. M'D. over a Highland galley, and the date MCCCIX. carved in relief on the stock of the drones, bequeathed by the late Robert Glen, F.S.A. Scot. These pipes were described by Mr Glen in the fourteenth vol. of our *Proceedings* for the year 1880. It is doubtful if there is any other wooden musical instrument in existence of like antiquity, capable of still being played on.

Among purchases noted in this volume are the important hoard of bronze implements and beads of gold, amber, and glass found at Adabrock, in the parish of Ness, island of Lewis, described by Dr Anderson in his paper above mentioned; and also two more of the hoard of gold torcs found in 1857, near the Law, Urquhart, Morayshire, making six, the number from that hoard now in the Museum.

*The Coronation.*—The Society was honoured by an invitation to send a representative to be present at the coronation of His Gracious Majesty King George V. and the Queen Consort, and in that capacity

Professor T. H. Bryce, one of the Vice-Presidents, attended in the Abbey of Westminster.

During the Royal visit to Edinburgh their Majesties were pleased to express an interest in the results of the Excavation of the Roman fort at Newstead, and personally inspected the helmets and other objects, which were conveyed from the Museum to Holyrood Palace, and exhibited by Mr James Curle.

The Treasurer read a statement of the Society's Funds for the year now closed, which was ordered to be printed and circulated among the Members.



MONDAY, 11th December 1911.

GEORGE MACDONALD, M.A., LL.D., in the Chair.

A Ballot having been taken, the following were duly elected Fellows :—

JAMES HEWAT CRAW, West Foulden, Berwick-on-Tweed.

STEWART NAPIER MILLER, Lecturer in Latin in Glasgow University, Arbutnott, Bearsden, Glasgow.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors :—

(1) Bequeathed by the late Mr ROBERT GLEN, F.S.A. Scot.

A Set of Highland Bagpipes, with Celtic ornamentation, and bearing the initials R. M.D. over a Highland galley, and the date MCCCCIX. carved in relief on the stock of the drones.

These bagpipes were exhibited and described by Mr Glen in a paper by him on the Ancient Musical Instruments of Scotland in 1880 (*Proceedings*, vol. xiv. p. 120), and his description of them is here reproduced :—

"At what date the bag-pipe was introduced into the Highlands there is no evidence to show; but it certainly found a Highland welcome, and must have felt more at home than anywhere else. Dr Leyden, in his introduction to the '*Complaynte*,' quotes from the Bannatyne MS. an unpublished poem by Alex. Hume, minister of Logie in 1598, on the defeat of the Armada, the lines :—

"Caus nichtelie the weirlie nottes breike  
On Heiland pipes, Scottes and Hybernieke,"

which shows that the bag-pipe had not only come into use in the Highlands, but it had assumed a distinctive character. Here it may

be proper to mention that the Highland, Lowland, and original Northumbrian pipes, although they differ in external appearance



Fig. 1. Set of Highland Bagpipes, dated 1409.

and in the method of inflation, are essentially the same, the chanter being alike in all three, and the scale being a form of the diatonic.

" The writer of this possesses a set of bag-pipes (fig. 1) bearing the date 1409. This instrument has only two small drones and chanter. Bag-pipes in this country previous to the beginning of last century had no large or bass drone. The two drones are inserted in one stock or joint, that holds them to the bag. This stock is formed of a forked branch of a tree, the fork giving the drones the proper spread for the shoulder. Carved on the stock are the date MCCCCIX. and the letters R. M.D., along with a representation of a lymphad or galley, such as is seen on the sculptured crosses of the West Highlands. On the reverse side is to be seen a triple floriated knot, and on the upper parts of the fork are two carved bands of interlaced work near to the metal ferrules. The lower joint of one of the drones is ornamented in the centre with a carved band in the same style; the corresponding joint of the other drone is not original.

" The head-pieces of both drones at the top are cup-shaped, and have each three bands of interlaced work,—two on the joint, and one near the ferrule at the head.

" The chanter at the head, and at the lower or bell end, is finely ornamented in harmony with the carving on the other parts, and is also studded with nails round the edge of the bell. It has been repaired with two brass bands and the same number of string ligatures.

" The blow-pipe is quite modern, the original having been lost. The ferrules are of bronze, and are highly ornamented in the Celtic style. Four of them have been wanting, and replaced by brass ones.

" The wood of which these pipes are made is to all appearance that of the thorn, and in respect of measurement they are much the same as those of the present day. The bag and cover are matters of no importance, as those articles soon wear out and must be renewed. The instrument, on the whole, has an aged appearance, and the finger-holes on the chanter are much worn."



## (2) By the OTTERBURN MEMORIAL COMMITTEE.

Cast in plaster of the Super-Altar discovered in Southdean Church, Roxburghshire.

## (3) By the DEPUTY-KEEPER OF THE RECORDS OF SCOTLAND.

Accounts of the Lord High Treasurer of Scotland. Edited by Sir James Balfour Paul, LL.D., Lord Lyon King of Arms. Vol. ix. A.D. 1546-1551.

## (4) By ERSKINE BEVERIDGE, LL.D., F.S.A. Scot., the Author.

North Uist, its Archaeology and Topography, with Notes upon the Early History of the Outer Hebrides. 4to. 1911.

The following articles acquired by the Purchase Committee for the Museum and Library during the recess, May 16th to November 30th, were exhibited :—

Curved flint Implement of triangular section,  $4\frac{1}{2}$  inches in length, the under side being the flat unworked face of the flake ; the other two sides chipped to shape, each side being about  $\frac{3}{4}$  inch in breadth at the butt end, which is rounded, and tapering to a blunt point at the other end, which presents signs of wear by use, like the point end of a fabricator. The two side edges next the flat flake surface are carefully dressed to a sharp irregular edge, like the edge of a chipped flint knife, while the ridge of the back is more roughly chipped to a blunt and partially-rounded edge. Implements of this special form are very rare. It was found on the farm of Ploughlands, Crailing, Roxburghshire.

Polished Axe of basaltic stone,  $6\frac{1}{2}$  inches in length by 3 inches across the cutting face, tapering to  $2\frac{1}{2}$  inches across the butt, which has been broken and the fracture re-ground, by 1 inch in greatest thickness

near the middle of the length, the sides rounded, found in the Water of Lyne, near West Linton.

Axe of indurated sandstone,  $4\frac{1}{2}$  inches in length by  $2\frac{3}{4}$  inches across the rounded cutting face, tapering to  $\frac{1}{4}$  inch at the butt, the sides rounded and convexly curved longitudinally, greatest thickness  $1\frac{1}{2}$  inches, found at Mauricewood, Midlothian.

Bottlenecked stoneware Jar,  $8\frac{1}{2}$  inches in height by  $5\frac{1}{4}$  inches in greatest diameter, and  $3\frac{3}{8}$  inches across the bottom, stamped on the bulge MELSETTER 1787.

Coins from the Blackhills Hoard, Parton, Kirkcudbrightshire, viz.:— 1 Edward Farthing, 2 Pennies of Alexander III., 1 Penny of Robert Bruce, 3 Pennies of Edward I. or II., 1 Foreign Sterling, and 1 Half-penny of Edward III.

The following Books for the Library :—

Description of the Roman Antiquities collected by C. A. Niessen, British Consul in Cologne, 2 vols. ; Official Historical Catalogue of the Scottish Exhibition, Glasgow, 1911 ; Reports of the Royal Commission on Ancient Monuments in England and Wales ; Canon Macculloch's Religion of the Ancient Celts ; Longman's Pins and Pincushions ; Schuchard's Urn Cemeteries of Old Saxony.

The following Communications were read :—

## I.

ON A NORTH NORTHUMBERLAND BARROW AND  
ITS CONTENTS. BY DOROTHEA M. A. BATE.

In the past the farmer with his plough has often been the means of bringing to light traces of the former inhabitants of these islands, but at the same time has inevitably caused the destruction of so many of the smaller prehistoric sites that to find these nowadays it is necessary to resort to sparsely inhabited regions where moorland and mountain still retain their ascendancy. It is no doubt partly due to the possession of large tracts of such country that Northumberland, particularly in the north and north-west of the county, has proved such a productive field for the archaeologist, and has already yielded so many early British remains, particularly in the form of burials. This being the case it might be thought unnecessary to place on record any further finds of this description were it not for the fact that, beyond the broad division into burnt and unburnt burials, no two interments seem to be absolutely identical, even when enclosed in the same mound as in the example now to be described. It is this indication of individuality and the value, even if small, of the separate items which help to form the accumulated evidence which will eventually clear up many questions still but imperfectly answered, that must be the excuse for the following account of an isolated excavation.

When spending the summer of 1908 in Northumberland, my attention was attracted to a grassy mound in a moorland field close to Trehitt Hall, which lies five miles to the north-west of Rothbury, in the fine open country between the Simonside Range on the south and the greater mass of the Cheviots to the north, where tracts of moorland creep down from the hills and remain unconquered among the surrounding fields, long ago brought under the sway of the agri-



culturist. Permission to investigate this tumulus was most kindly given by Lord Armstrong, who has done much to help and encourage similar work in this district. Inquiry proved this supposed barrow to be well known; that it had never been excavated was no doubt due to its appearance being such as to give rise to considerable doubt as to its mode of origin. I was, in fact, informed that its opening was contemplated some years previously, but that, a trial trench at its base disclosing an accumulation of water-worn gravel, the attempt was relinquished on the supposition that the mound was sufficiently accounted for by the former existence of a spring at this spot—a theory which was eventually proved to be correct so far as it went, but which had been misleading in its effect.

In his valuable work on *Upper Coquetdale*,<sup>1</sup> Mr D. D. Dixon only refers in passing to this tumulus, mentioning that "There is also a very large barrow or mound on the west side of the Rithe, opposite Trewhitt House." A fuller description is given by James Hardy,<sup>2</sup> who quotes the following from MacLauchlan's *Memoir* (pp. 51-2): "About 350 yards west of the Wreigh Burn, close to the boundary between Trewhitt and Burradon, and on the Trewhitt side of it, is an oval mound of about 60 yards square. It is probable that this is an ancient tumulus: there are several stones placed on the moor not far from this tumulus, which have the appearance of having been there for a long time."

As mentioned in the quotation given above, the barrow is close to the boundary between the properties of Trewhitt and Burradon, above and on the right bank of the small tributary of the Coquet, indifferently known as the Rithe or Wreigh Burn. It is situated in a large field included in the farm of Low Trewhitt, and known as

<sup>1</sup> D. D. Dixon, *Upper Coquetdale*, pp. 117-118. R. Redpath, Newcastle-on-Tyne, 1903.

<sup>2</sup> James Hardy, "On Urns and other Antiquities . . . Southern Skirts of the Cheviot Hills," *Proc. Berw. Nat. Club*, 1835-6, p. 302.

Low Trehitt North Moor. The meaning of the name Trehitt is said to be "white lands";<sup>1</sup> this colour cognomen is commonly applied locally to the tracts very characteristic of this country, which, like the field in question, are clothed with long coarse herbage, the pale tints of which form such a striking contrast to the dark hue of the heather-clad portions of the hills.

The mound may be described as roughly oval in shape, though



Fig. 1. The Mound before excavation.

slightly larger at its eastern and lowest end, owing to the inclination of the ground, which here slopes down towards the burn. It lies almost due east and west, and attains a height of about 10 or 11 feet above the field, from which it rises at so slight an angle that a correct measurement of its circumference was difficult to obtain, and may be only roughly given as about 120 yards. This indefinite outline is well seen in the accompanying illustration (fig. 1). With

<sup>1</sup> From *tir*, land, *whight*, white—whitelands. See D. D. Dixon, *Newcastle Courant*, December 1884.



regard to the stones mentioned in the quotation given above, a number of small groups of stones were observed in the field, but had no more apparent connection with the barrow than with the extensive boundary wall close by.

The excavation was commenced by removing a strip of turf, about 7 feet wide, from the centre of the southern base-line to the summit of the mound, in order to drive a trench to its centre at the level of the field surface, with the object of finding the site of the original interment. On first penetrating the interior of the tumulus, and as investigations proceeded, the opinion that it was of natural formation, and owed its origin to the agency of water, seemed to be confirmed, for it appeared to be entirely composed of small water-worn stones mixed with gravelly soil. Before abandoning the search altogether, the base of the mound was left, and work commenced at a greater height in order to cut a section across its crest: a change was soon noted, the gravel at a depth of about 3 feet from the surface giving place to a loose, earthy soil interspersed with larger stones. This upper layer was found to extend along the whole length of the top of the mound, and was evidently of artificial and comparatively late origin. There seems no doubt that with the desire to achieve a certain result with a minimum of labour—no small consideration in the face of an absence of all adequate tools—advantage was taken of a natural elevation which only necessitated sufficient additional material to conceal and protect the three tombs which it was eventually found to contain. Although, no doubt, slightly higher originally, it seems unlikely that any extensive alteration in the dimensions of the barrow has taken place since the interments were made, for directly the summit became overgrown with thick, coarse grass, all work of denudation would practically cease.

Altogether the upper layer of the tumulus was examined for a distance of about 60 feet, this appearing to be the whole extent of sufficient depth to contain interments. As a result of this, three



tombs were discovered: the most westerly of these was constructed with the greatest care and enclosed the remains of an unburnt burial; the central cist was small, and had evidently been made for the reception of cremated remains accompanied by, or contained in, an urn, while the easterly grave was roughly built, and only yielded a few fragments of bone and pieces of charcoal. It will be seen from the figures and detailed descriptions given below that all were very rudely fashioned, and they rested on the gravel, contrary to the more usual custom of sinking the cists so that only the covering stone is above the original ground level. All three were what may be described as "box-shaped," that is, having four sides and a lid; although Mr Forster of Burradon told me that the commonest form in this district is triangular in section, the side stones sloping together until they meet and obviate the necessity of a covering slab.

When two or more burials occur in the same barrow, it is usual to find the primary one, for which the tumulus was originally erected, placed at the base of the centre; the others would have been included later either from labour-saving motives, or possibly a particular mound might be used as a family or tribal burial-place. In the case under discussion, in which the three cists were placed on the same level in a space not more than 20 feet in length, there does not appear to be much indication of priority. The difference of method suggests that these burials were not made simultaneously, while the inference that no great time elapsed before all the interments were made is supported by similar pottery being found in two of the cists, although in one it was represented by a complete urn, and in the other by only one fragment.

*Details of the Cists and their Contents.*—When the trench commenced at the base of the mound was continued to the summit, the central cist (fig. 2) was the first to be discovered, where it lay only about a foot below the surface. It was irregular in shape and very rudely constructed of freestone slabs, now considerably decomposed, and

varying in thickness from  $1\frac{1}{4}$  inch to  $2\frac{1}{4}$  inches. The cover, on which lay a smaller stone, measured  $25\frac{1}{4}$  inches by  $24\frac{1}{4}$  inches, the depth of the cist being 12 inches, and the bottom formed of a single slab 2 inches thick, this being the only instance of a floor stone being



Fig. 2. The Central Cist in the Trowhitt Barrow.

present. The side stones did not fit at all closely, and no clay had been employed to cement the joins, though these were roughly strengthened by smaller stones placed on the inside. On removing the cover the cist was found to be filled with fine earth and a few small stones, the presence of which may probably be accounted for by the loose construction of the sides, which, failing to resist the

pressure of the superimposed earth and stones, allowed surrounding material to gradually work its way inside. This fine earth having been removed by hand, a vase was disclosed lying on the bottom stone with its base close to the west side and its mouth towards the



Fig. 3. Urn from the Central Clot in the Trewhitt Barrow.

centre. It was filled with earth similar to that by which it was surrounded, and, on being lifted, immediately fell to pieces, this brittleness being caused by its having become saturated with wet. Although in a very crumbling and fragmentary condition, all the pieces were carefully preserved, and have since been most successfully put together by Mr F. O. Barlow, Formatore in the British



Museum (Nat. Hist.), so that the whole vessel has been practically restored to its original form (fig. 3).

From the circumstances of its discovery, this specimen might have been supposed to be a cinerary urn, though from its size and its shape, which lacks the typical and heavy overlapping rim, and also from the extent and elaboration of its ornamentation, it most nearly approaches the class distinguished by Jewitt as *Drinking Cups*,<sup>1</sup> which are usually found associated with unburnt remains. The height of this vase is  $6\frac{3}{4}$  inches, the circumference of the lip (taken exteriorly)  $16\frac{1}{2}$  inches, the circumference of the base 11 inches, and that of the shoulder 17 inches, this last measurement being taken at about  $3\frac{1}{2}$  inches from the base. It is composed of a gritty reddish brown clay, the broken edges showing black from the effects of firing.

With the exception of the outer surface of the base, which is flat, the whole exterior of the urn is covered with lightly incised patterns, four in number, and composed of dotted lines and plain incisions; these encircle the pot in twelve bands, with an added dotted line at the edge of the lip. Commencing from the top, the first band is edged with zigzag lines, roughly about  $\frac{1}{4}$  of an inch apart, the space between being occupied by perpendicular dotted lines. This design is repeated in the seventh band, which is just below the widest part of the shoulder, while the fifth and ninth are similar in outline but lack the vertical dotted lines, the dividing space being quite plain. Bands 2 and 4 consist of four closely dotted horizontal lines, while groups of three, instead of four, of these dotted lines form bands 6, 8, 10, and probably 12, which is not very well preserved and so somewhat obscure. Bands 3 and 11 are composed of two rows of longitudinal incisions.

*Western Cist*.—The trench carried right over the centre of the mound having resulted in the discovery of the interment described above, it was next continued at the same depth in a roughly westerly

<sup>1</sup> Jewitt, Ilewellynn, *Grave-mounds and their Contents*, chap. v., London, 1870.

direction following the crest of the tumulus. Pieces of stone blackened by fire were found here and there, and at a distance of 6 feet from the first a second and larger cist was encountered 18 inches below the surface. The illustration (fig. 4) was taken after one side-stone,



Fig. 4. The Western Cist in the Trowbitt Barrow.

seen alongside, had been displaced, and the contents removed. This cist was oblong in shape, a single slab forming the cover and each of the four sides. These were not fastened together in any way, and there was no floor stone. Its depth on the outside was 28 inches, while the cover was 44 inches long, 33 inches wide, and  $5\frac{1}{2}$  inches



thick. The side stone on the north was from 3 inches to  $3\frac{1}{2}$  inches, and that on the east  $6\frac{1}{2}$  inches in thickness.

On lifting the cover, this cist, like the one described above, was found to be filled with earth, but in this case it was much coarser and contained a number of stones of too large a size to have found a way in between the slabs, thus suggesting that they were placed with the soil in the tomb before it was closed. Small pieces of charcoal and blackened earth and stones occurred throughout, and at a depth of about  $18\frac{1}{2}$  inches a number of unburnt human bones were found: a few of these were in a fair state of preservation, including an immature right femur and other leg and innominate bones. No portions of skulls were preserved, though, when subsequently sifting the earth, several whole and fragmentary teeth were obtained, some of these being scarcely worn.

Besides these human remains, seven or eight small flints were obtained from this cist, and also a small fragment of pottery,  $1\frac{1}{2}$  inch by  $\frac{3}{4}$  of an inch in size, similar in colour and typical decoration to the urn (fig. 3), though its more finely incised ornamentation differs slightly in design. Portions of two alternating patterns can be seen, each only about  $\frac{1}{2}$  of an inch in width. One consists of three horizontal lines, while in the other cross-hatched lines form a small diamond pattern. The flints (fig. 5) are small and very rude, and, with perhaps the exception of the one shown in the top left-hand corner of the photograph, show little or no attempt at design. This seems to suggest that in this instance the finished implements may have been reserved rather for the use of the living than given up in honour of the dead.

*Eastern Cist.*—A further excavation at the western edge of the tumulus yielding no result, the search was transferred to the opposite end of the mound, where another tomb was soon discovered at a distance of about 10 feet to the east of the central cist. It lay immediately below the surface, and was the most rudely and carelessly



constructed of the three tombs. The covering slab was very massive and irregular in shape; it measured 63 inches in length, the breadth



Fig. 5. Fragments of Pottery and Flint Chips from the Western Cist in the Trewilt Barrow.

varying from 20 inches to 33 inches; the wide end was  $5\frac{1}{2}$  inches thick, while the narrow portion, which projected beyond the walls, attained the great thickness of  $10\frac{1}{2}$  inches. The inside length of the cist was only about 33 inches; there was no foundation stone, and the

sides, consisting of several, instead of single, stones, had fallen outwards under the weight of the ponderous cover. It was filled with earth, in the upper portion of which were found a few fragments of unburnt bones, and in which also occurred many small pieces of charcoal and a number of stones, some showing unmistakably that they had been exposed to the action of fire.

I do not know if any satisfactory explanation has been suggested to explain the occurrence of both burnt and unburnt burials in one district, and apparently during more or less the same period. War with neighbouring tribes being probably a permanent condition in those days, the near presence of the enemy might easily account for the omission of cremation and the consequent betraying column of smoke; but that this is not a wholly sufficient reason is proved by the presence of charcoal and fire-blackened stones in each of the two unburnt burials of the Trehitt mound.

## II.

## EXTRACTS FROM FENWICK PARISH RECORDS. 1644-1699.

By ALFRED C. JONAS, F.S.A. Scot.

"If one is asked where to find anything like a history of Fenwick, it would be difficult to give a satisfactory answer; in fact, if the question were put to most persons outside the west of Scotland, they would probably not be able to locate the parish.

Pont's survey was made previous to the formation of the parish. There were then two "Finnicks,"—"Roes" and "Wattis." It is stated that on the 19th of February 1574, Andrew Arnott of Lochrig "is retoured heir of his father, Robert, in both these lands." There is the interesting statement, which should not be overlooked, viz., "There is a small rivulet called 'Fenwick,' which falls into the Kilmarnock water."

In 1842 an article appears on the parish of Fenwick, in the *New Statistical Account*, from which most writers appear to derive their information on the subject; so, in 1866, Paterson quotes therefrom, as well as from the *History of the House of Rowallan*.

The earliest mention that Paterson makes of Fenwick comes from the latter, and is of date 1497. I may be here pardoned if I shortly refer to the curious attempts that have been made to find the origin of this place-name. Fenwick, Pont mentions, was probably from Anglo-Saxon, Fen-wick, village at the fen or marsh, and that it is also said to be from Gaelic, "Hooded Crow." I fancy the latter will be difficult to connect with this place-name.

If I were asked to venture an opinion, it would be that it has its name from the small water said to have its fall into the Kilmarnock river. It is more in accordance with experience that place-names are derived from a river than that the water is named from a village or town. The authorities known to me have not gone very deeply into



the subject; as, however, I am not discussing the nomenclatural question, yet it will not be out of place if it is shown that a very great deal might be said touching an earlier (although perhaps hidden at the present) history of this ancient spot.

In the year 1415 a "Notarial Transumpt" was made, at the instance and expense of Nicholas Fynwyk, Provost of Ayre, of a Charter by King Robert the Bruce, of date 1324. In the same year a "Notarial Transumpt" was made, at the same gentleman's instance and expense, of a Charter by King Alexander II., under the Great Seal, in favour also of the Burgh of Ayr, dated 20th April 1236.

Again, a "transumpt," at Fynwyk's instance, was made of a confirmation by David II. of a Charter by King Alexander II.; this confirmation was dated at Edinburgh, 10th May 1366.

Further, there was a decret by Robert, Duke of Albany, in a dispute between the Friar Preachers, regarding an annuity of £20 out of the rents from the mills and burgh of Ayr. One of the "two prudent men" representing the Burgh was "Reginaldus de Fynwik Aldirmannus de Air."

It will thus be seen that a nice question arises as to who this gentleman was, bearing a name of a place eighty years, at least, before the earliest mention of it is found in Paterson's *History of Ayr and Wigton*, and of which the *New Statistical Account* says its history may be said to commence at the period of separation from Kilmarnock parish in 1642, and no such person as Nicholas of Fenwick appears among the families "of note" in Paterson's account.

The Records, now extracted, constitute a history of the place and locality, never before published, so far as I know, forming a systematic account of facts and events, more comprehensive, local, general, and historical, than can be found elsewhere. Upwards of thirty years ago I very carefully copied the whole of the Kirk Session Records of Fenwick, from a transcription lent to me for that purpose, by the then session clerk, William McNair.

At the end of the transcription was the following:—"That the copy written on this and the preceding two hundred and fifty pages is a full and literatim transcript from the old Kirk Session Record is certified by the transcriber. (Signed) WILLIAM FINDLAY, V.D.M."

It is almost needless to say, that from the entries which go to make up these records, a very large proportion must be put aside as undesirable to reproduce here. Yet there is left a mass throwing additional light on the period dealt with, which cannot possibly fail to deeply interest those who study the early days of an interesting epoch. To the latter I principally confine myself, as being, from both a local and historical point of view, the most important.

The historical descent of the House of Rowallane (1624) informs us that Sir Gilchrist gifted the two "finiks" to Edward Arnot about 1280. It also tells that Sir Gilchrist distinguished himself at the battle of Largs (1263). His name, however, does not appear in Hector Boece's *Cronikilis*. Of course, that does not disprove the statement that Sir Gilchrist was at the battle. With regard to this matter I may be pardoned if I refer to my *More Ancient History of Kilmarnock*, in which I prove that there were more de la Moors than the one in question. In 1213 one was sent by King John to Scotland; and a Sir Gilchrist, in 1296, did "homage" at Berwick. In the Rowallane History we find it recorded that Sir Gilchrist's daughter Anicia was, "it is supposed," married to Richard Boyle. How the word "supposed" should be found in a trustworthy family history is difficult to understand, when Sir Christopher de Ardrosan was a witness to a Charter by Sir Gilchrist Mure of Rowallane to the said daughter, who was married, etc. The date of this charter was 1280.<sup>1</sup>

Pont, in the face of this, states that Sir Gilchrist died in 1277.<sup>2</sup> The Rowallane History has it that he died about 1280.<sup>3</sup>

The year 1596, it has been stated, "saw the Church of Scotland

<sup>1</sup> See Pont, p. 59.

<sup>2</sup> Appendix II., p. 399.

<sup>3</sup> I do not place implicit confidence in this history.



come to her perfection, and the greatest purity she ever attained to." The state of society, depicted by the Committee of Assembly, disproves this up to the hilt. Half a century afterwards, Edinburgh, the centre of the Reformation movement, was said "to be the ordinary place of butchery, revenge, and daily fights"; while more than fifty years after that, from my reading of church records of Scotland, the state of morality and the respect for religion most certainly had not improved among the masses. It is only just to say that exception must be made with regard to ministers. No such cases came under my observation as reported in St Andrews and some other printed kirk-session records.

Fenwick records, to my mind, are even worse in the respect indicated than any I have dealt with. Lying, false swearing, and a host of grossly worse immoralities positively occupied nearly the whole time of the kirk-session meetings.

Some writer informs us, "As this was a newly erected parish, the people had been very much neglected." Surely this does not redound to the credit of the mother parish, when its population, including Fenwick, is not supposed to have been more than 1400.

Pages 9 and 10 of the original records were in the handwriting of "Mr William Guthrie, the first minister of the new kirk." Here it is perhaps necessary to state that Fenwick was originally a part of Kilmarnock parish. The separation was made by Act of Parliament in 1641,<sup>1</sup> which enacted that it should be called the New Kirk of Kilmarnock. The church was built in 1643.

To pass over the Rev. Wm. Guthrie's introduction would be leaving out one of the brightest stars which illumined Fenwick, if not the "Cause of the Covenant." He was born in 1620, and studied at St Andrews. The zeal he evinced in the Reformation caused his being one of the ejected in 1664. He died in the following year. Before me lies an edition of a book by him entitled *A Short Treatise of the*

<sup>1</sup> Paterson has 1641. *The Statistical Account*, 1842.



*Christian's Great Interest*, etc., published at Edinburgh, 1720. It appears that it was first published about 1659, and passed through many editions in Scotland and England.

From the preface, "To the Reader," a few words may be quoted: "Thou mayst think it strange to see anything in print from my pen, as it is indeed a surprise to myself. But necessity hath made me to offer so much violence to my own inclination, in regard, that some without my knowledge have lately published some imperfect notes of a few of my sermons." It may be worth notice that it is clear that Mr Guthrie's marvellous freedom from the persecution meted out to others is due, in a great measure, to the favour of some powerful men in the Government and to the Earls of Eglintoun and Glencairn. Whether from Guthrie's great popularity in Fenwick (which some records quoted seem opposed to), or his fame as an eloquent preacher, one thing is certain, his name travelled far and wide, while a number of the regular attendants at his church came from Glasgow, Paisley, Lanark, and Hamilton, etc.; so, from the records, the parishes brought into connection with Fenwick, from a church discipline point of view, number at least fifteen. When, therefore, such an insignificant parish is considered, it may be safely said that Mr Guthrie gave a prominence to Fenwick and the county which few could boast of.

"The first Session holden at the New Kirk of Killmarnock be Mr. Mathew Mowat, Minister at the old Kirk of Killmarnock, vpon the twentie sevine day of Junij of the zeir of God 1644." "The qlk day Johnne Howat is ordained Kirk officer, untill ane actuall Minister be placed." The second Session was hold on November 13th, 1644. "The qlk day Mr. William Guthrie being now admitted Minister of the said Kirk, being conveyned with the Elders yr of nominat chuses and ordaines Robt. Gessill in H (——) Clerk to the Sessionne." "The qlk day the Sessionne continues Johnne Howat Kirk officer, ordaineing yt he sall have 6s of each buriall in the paroche, 4s of each baptisme and four ss for giving up of the names of pairties to be proclaimed."

At the Session which met on the 29th December 1644, "The qlk day Sir Wm. Muir, younger, of Rowallane, Knytt, is nominat and chosen rueling Elder for ye presbiterie and synode, and gires him full power and auctie to that effect as besemes."

An Act was passed by the "Session bry 25, 1645, the qlk day the sessionne,

considering the prejudice the people sustained by the multiplying of furmes to wards the bossome of ye church, ordaines from henceforth yt no furmes be placed w/out the eniuries nether yt any personnes remove yr nyibors seat wt-out advyse of ye Sessione and vȳr wayes to be found reasonable by the same." It would thus appear that some crowding of the church existed a short time after its erection.

Sir Wm. Muir was deeply attached to the Reformed Church and a closely intimate friend of the Rev. W. Guthrie's. That so-called conventicles were held at Rowallane, there is little doubt. Muir was imprisoned in the following year, but was liberated in 1668. He was apprehended again, this time with his son, in London, and was sent to Edinburgh, and imprisoned in the Tol-booth.

At the Session held on the 20th of April 1646, "Sir William Muir, younger, of Rowallane, Knytt, was nominat and chosen ruleing Elder for ye parochie." Needless to say the Muirs of Rowallane were an ancient family, dating to the year 1214 or 49; David de Moor being mentioned in a Charter of Alexander II.; this David was possibly followed by Sir Gilchrist, previously mentioned. By the marriage of Sir Adam to a Muir of Polkellie, the two estates were joined. A daughter, Elizabeth, issue of this marriage, married Robert, High Steward, afterwards King of Scotland. In the records under consideration the Muirs of Rowallane, father and "younger," appear by name upwards of twenty times. In the last-named meeting of Session we have an instance of the state of feeling among some as to what was the cause of the visit of soldiers to the neighbourhood.

"Johnne Gilchrist was delatit for sayeing, let the Minister and vȳrs yt believed in God, and now he had beguiled them and yr beleiveting both, this was in tyme yt the enemie did overflow." Naturally he was to be summoned. "The qlk day wer delatit Marioune Tod, wyfe to William Barr, in Balgray, and Johnne Wyllie yr, for making merchandises wt the enemie or rebell yn they did overflow." At the next Session they were ordered "to stand two severall Lordis dayes before the congregation." As an illustration of a supposed cause of soldiers visiting the district, reverting to a Session held on the 23rd of December 1645, the following is recorded: "Robt. Tailior was delatit for his scandellous spelches and curseing Marioune Craiks, thus, ye cunning whore, the curse of God go with you, ye have brocht the curse of God vpon the land. This was delatit to have bein spoken in the tyme of the Sturres."

Buying off soldiers from destroying property was equally a breach of Church discipline, as was the trading with them; at least it was against the authorities' sense of fairness and ideas of justice. That all Kirk Sessions held the same opinion, or views, is not so clear, as we will see later on. With respect to Fenwick, the Session of "April 30, 1646, Adam Muir in Glaister, James Brown in Innick, Thome Hall in Gaineleitch, Joh Lowrie in Breirs brisch, Thomas Adame in Wornockland, ar accused *apud acta* for subseriving a bond to ye Laird of Langechaw for such a sune of money, as he condiscended on wt the enemie, for protections to ym at yr owne deayre, as also John Power in Damsheed for helping to paunding his nythors for money to ye enemie; and yriore all of ym ar ordained to mak confessionne of ye same, from off ye furme before ye pulpit, ye nixt Lord's day."



In the course of about two years, after the attempt to read the Litany in Greyfriars Church, Episcopacy was abolished by the General Assembly. The Solemn League and Covenant was entered into, and Scotland agreed to send an army to England. The year of the Revd. Wm. Guthrie's introduction to Fenwick saw the march of the assisting army to England. Montrose at this time was in Scotland, in the cause of Royalty. His success caused the greatest alarm in the west of Scotland, which was forced to protect itself, and assist the Covenanters, as well as it could.

It was the Highlander Alex. Macdonald who commanded the Irish division of Montrose's army that went west, plundering as he went, at least as far as Kilmarnock, where, as in other places, he levied large contributions. Lainshaw's conduct, referred to in connection with Fenwick, was at the time most creditable to his judgment and good sense. The gentlemen of the county who were at home bought protection, Lainshaw wrote to his chief, the Earl of Eglintoun, then with the Scottish army in England, putting him in possession of the state of matters, and that he saved Eglintoun's and his tenants' property by buying off the destroyer. With this exception, and that referred to in Fenwick records, I have not seen attention called to any similar instance.

On May 19th, 1646. "The 9th day compeined John Gillmer, in Gaimeford, is accused of ye former delatione, and he denies ye samen." A curious entry is that of "Julij 1, 1646, as also Heilling Henricsonne was detained for setting doune vpon her knies, and cursing her nyttor, and saying schoe could deive heaven bot schoe could have amende of her nyttor, and give god wold not tak amende, shoe could cause man doe it." She was summoned to the next Session, July 16th, "Peter Dunlope in Gaimehitche, for taking something out of his nyttor's house on a weik day, as also for buying one horse from one of the enimies." "On Julij 31, 1646, the Sessione nominats and chooses Sr William Muir, younger, of Rowallane, Knyt, Adam Muir, in Glaister, and Thomas Gemill of Dalcaith, to treat and agrie wt the Sessione of Kilmarnock for some compts and debts, aughting be the said Sessione, to this Kirk and Sessione."

"Compadrit John Gillmer and his witnesses go legalis deponed as was delaited. The Sessione referres to consult the Presbiterie, ye case being extraordinarie." The same day "The Sessione considering yt thair hes no eldership elected since the Minister was admittit, finds it now requisitt that thair be ane new electione of elders and deacones, for functiones of thos offices wt in the congregatiounes." It would occupy too much space to enumerate all the names of those elected, but the place-names may be interesting: thus Rowallane, Brierbushe, Polruccin, Raithhill in Machernok, War-nock-land for the lands of Polkellie,<sup>1</sup> Balgray, Grie, Craufordland, Midland, Ardnes Birkenhalls, Raith, Dalcaith, Darquhill, Mr Harischaw Muir, Midowheid, Inik, Righill, Drumeboy, Callarie, Craiginduntane, and Sandbed. The candidates' names were read out in the church on the next Lord's day, and at the meeting of the Session August 4th, "Compeined the fornamed per-

<sup>1</sup> From "the military report," prepared by an English official between 1562-1566, "Bawkell's House" (the Laird of Cunningham) was among those mentioned which could provide "able men, foot and horse, at the suddain."



sonnes quho wer nominat to be elders and deacones. The Kirk officer having called at the door, gife any had ought to say aganest the personnes whose names wer red out ye last Lord's day to be elders and deacons, that they wold come now and declair it." There not being any objectors, the candidates were duly elected. These office-bearers, however, had to appear at the church "on the following Sabbath to tak on yr offices, and to give yr oath of fidelitie."

"Midland" above mentioned was where Fergushill and Woodburn were shot in 1685. "Hareschaw" (Hartshaw) and "Drumboy" were at one time the property of Alexander Muir.

The practice of making defaulters stand "in the public place" does not seem to have been looked upon, by many, with any great reverence, neither did it always act as a deterring force, and, certainly, it did not add to the solemnity of the proceeding. Much of the conduct of the supposed penitent showed little signs of contrition, but was often taken advantage of for haranguing the worshippers. This was fairly common in many parishes. Mauchline, for instance, when one John Millar, with three others, broke "the stool of repentance whereon they stood." Janet Wallace is ordained to be summoned, "for her misarrriage on the place of repentance." Janet Dicky in Holme, for calling one of the elders "a mansworne slevierie loon, for delaiting her to the Sessione, for ane former scandell." The last "Jonet" was at the next meeting "ordained to stand ye next Lord's day, from eight hors to ten hors at the Kirk door, and then from thence to goe to ye publick place of repentance wth the Kirk, yr to acknowledge her offence."

There seems to have been a sort of epidemic of misbehaviour among "Jonets," for at the same Session "Jonet Wallace qm for her unbeseeming speitchies on the place of repentance, is ordained to stand the two next Lord's dayes, and yr to acknowledge ye same wt her former fault."

Montrose's soldiers seem to have afforded an excuse for much of the "unbeseeming" conduct of many Fenwick folk: "Jonet Hog in Hartshaw was delaited for taking some things out of her nyibors house (qn the enimies did overflow) on the Lords day."

The long, and often merciless arm of a Kirk Session at length reached John Gilmor on August 18, "compeld John Gilmor, after he had been befor the Presbiterie, and according to yr orders, submitts himself to ye Sessionne, quho ordanes him to stand at the doore in the Joges ye next Lords day from eight hour in ye morning till ten, and from thence to go to ye publick place of repentance wth the Kirk, yr to confes his fault."

The fact of a man going to fight on behalf of his country in no way cleared him from a breach of discipline, and so we find, on March 23rd, 1647, "was delaited Robt. Henrie, qd now was come home from ye armie" and is ordered to be summoned to the next Session. "Sabbath" and "Lords day" were apparently convertible terms at the period dealt with. "James Rosse in Whythill, for breik of the Sabbath day in dryveing his Kow towards Kill-mornok fair, on the Lords day."

It would appear that the Session which was initiated in 1644, at Fenwick, had retrospective powers. The Session held on August 1st, 1647. "Compeired Gawane Lindsay, and Marianne Gaffill etc., committed anno 1643, "and ar appoynted to be somoundit to ye next Sessionne."

The idea was strong in the minds of the Reformers that to oblige parishioners,

by all means to attend Church, was a fairly sure way of making Christians. "The ilk day Airl Blackwood, in Gairdrum, was delatet for stayeing at home ordinarily on ye Sobath day, and is appoynted to be sounnd to ye next Sessionne." He appeared and declaired "yt it was throu inability of body" that he staved from church, and is warnet "to keep the Kirk qu he is able."

A more extraordinary instance of the persistency with which absenters from church were followed, is found in the Presbytery records of Paisley, about the same period, March 27th, 1645. "The guidwife of Ferguslie, after being dealt with, at last swears, and subscribes the Confession of Faith, and Covenants, and renounces Popery." This was, in all probability, the initiative of what follows. In June she was delatet for not coming to church, on July the Minister of Paisley was appointed to deal with her husband, to "provide ane chamber in Paisley for his wife, that she may reside there, for the more easy coming to the Kirk." On September 3rd her husband declared that she could not be removed; he was instructed to bring a "testimonial that she cannot be removed." On the 24th he reported that he had not an opportunity to see the physician. On December 17th she "was advertised to come and reside at Paisley between and February next." April 1st, 1647, she was admonished for not coming to reside at Paisley; on the 22nd two members reported that they visited the "Guidwife of Ferguslie, and had seen her infirm"; they got her to promise to come to the Kirk within twenty days. On May 8th Mr. Henry Culvert (Colvert), Minister of Paisley, reports that Margaret Hamilton, Guidwife of Ferguslie, had come to the Kirk of Paisley, *carried in a bed*.

Gairdrum, which has been mentioned, belonged to the Abbey of Kilwinning before the Reformation, afterwards (1634) to the Hamiltons of Grange, then came into the possession of James Kelso, and then in 1703 to Matthew Hopkin, merchant, etc., Kilmarnock. There was a Matthew Hopkin, Magistrate of Kilmarnock in 1703.

On December 22nd 1647, "The Sessionne ordaines the schoole M<sup>rs</sup> wt in ye parosche to give in ye names of poore schollers yt are not able to pay yr quarter wages, as also ye name of such of yr scholer yt most be helped to buy buiks."

It was further ordered that as "mony put yr children to the schoole and taks ym away qu they will, not paying yr quarterly wages, or by the Schoole<sup>mr</sup> was defraudit of yr wages, thairfore everie scholer sall pay his wages at his entrie and yr after ever at the begining of ye quarter." On "Janry 12th, 1648, the Sessionne instructed the Kirk treasurer to pay 10s. for ilk ane of ym quarterly for tyme bygane, as also appoynt 24ss. to be given to each of ym to help to buy bybels wt, yt could reid and wer not able to buy ym ymselves."

On the same date "R<sup>ot</sup>. Curie, in Raithburne, was delatet for vpbraid- ing the Sessionne for yr stricknes anent extraordiner C<sup>on</sup>ventiones at brydells, wch speitches he vitered to one of the elders and two v<sup>er</sup> persons and is appointed," etc. It mattered not whether an offence was committed against Church discipline, by a member, in a parish to which he did not belong, he was followed. "Aprile 26, 1648, R<sup>ot</sup>. Boyd in Calkstonne, wt in the old parosche of Kilmarnok, was delatet for being drunk in finik, and appoynt y<sup>t</sup> the same be signified to ye Sessionne of Kilmarnok, yt he may be sounnd hither, or he gave the offence." This Boyd was summoned, but did not appear till the 6th of December, and had to give "satisfaction." We have yet another reason assigned for Montrose's raid. On the 13th of the



last named month R<sup>o</sup>t. Tailor, in Crailsheugh, is delated for saying yt the bussies in fluk had the sryte of all the evill yt was come vpon the land, and wisched that they myt be made to rime naked, and nothing to cover ym wt bot yr hands (meaning by the bussies some grathous persoues). He was to be summoned to the next Session. On the 17th of the same month, "Mariounne Browne, wyfe to Thomas Patoune, in Bruntland, is delated for cursing ye day yt ever ye Minister came to this countrie." On the 19th, Mariounne appeared at the Session and "denyed the former delatione." Witnesses were summoned, the accused appeared on the 31st of January 1649. "Agnes Smyt deponit as follows, to wit, 'schoe hard her say the curse of God will be vpon ye Minister for haveing the people to Manchline muir. Mariounne Ternochill deponnes, yt schoe hard ye said Mariounne browne say, the curse of God will be vpon the Minister.' The accused was ordered to give public satisfaction "the next Lords day." At the same meeting "Isobell Walker, in Linthum, wt in the parochine of Stewartoun for cursing the New Kirk, and all thes yt had a hand in yt work, and also the Minister, and all thes yt went to Manchline Muir wt yrs, the lyk expressiones." Of course the "usual" was dealt to her: the Session resolves to send to Stewartoun "to ransome somonit her heir to gife satisfactione, yr the offence was given." The battle of Manchline Muir, it will be remembered, was fought between the King's troops and the Covenanters, June 7th, 1648.

The following is the first case of the kind that I have come across. "21st October 1649 Johne Browne in Lounefoot, and Jeanne Boyd yr ar delated," and also "yr is a flagrant scandell yt the said Jeanne has taken phisick dreinks to cause abortiounes."

November 4th, Boyd and Jone Geshill appeared before the Session. On the 9th again they put in an appearance, and the accused denied the charge; that, too, in presence of witnesses against them. On November 21st they were before the Session, but were ordered to appear on the 5th of December, which they did, and again denied the charges, and were appointed to come on the 10th, which they obeyed, only to refuse a confession. On March 20th, 1650, "The Session heiring that Alexr. Boyd did still keep ofrs companie, not being cleared of ye former scandell, does interdict ym of others companie in all suspect tymes and places." April 10th, the two were brought before the Session, "but denies it, etc, quhairvpon the Session ordaines ye said Alexr to purge himself, by oath, before ye congregatioun the next Lords day, and both of ym to give public satisfactione. The said Alexr. refuses to gife his oath neyr will he confes quhairvpon they ar both referred to the Presbiterie." On the 11th of January "George Lauchland, in darclavoch, is delated for drunkenness, and a blasphemie vtterer at yt tyme—he was no more obliged to God, nor he was to him"—is appointed as usual.

March 3rd, "George compelted and denyed ye foresaid accusatiounes." He was appointed to appear next Sess., which he did on March 20th, when he again denied the charges and was referred to the Presbytery "for his blasphemie."

It would be difficult to suppose that the funeral of Lady Boyd would appear in the parish records of such a little out-of-the-way place as Fenwick, and more especially associated with a breach of Church discipline. March 20th, 1650, "Johne Geshill, in Longdyk, is delated for drunkenness in Glasgow, at



my Lady Boyd's burriall, and is appointed" etc. I venture to think, that this Lady was the widow of Christian, first married to Lord Lindsay, and secondly to Lord Boyd.

The Session of 29th May reports that "The Presbetrie haveing appoynted Alex. Boyd to purge himself by oath, publickly before ye congregationne, the Session resolves to delay a quhyle, in hope of confessionne."

The Session meetings were interrupted owing to the Minister going to Angus, "who on his return was appointed by the Commisshounes to wait on ye armie besyde Eir, the space of one month." Here we have evidence of Guthrie's active sympathy, well known to Covenanters, irrespective of what was known generally, and apparently overlooked by the opposing party.

The next meeting was on the 4th of September. "Alex. Boyd and Janet Gefill confest," and were appointed, etc. The contumacious pair were again under the consideration of the Session on October 6th, when they were informed "that Alex. Boyd and Janet Gefill doe keip fellowship togidder," for this they were ordered "to continue yr publick satisfactiounne till they sall appear before the Sessionne." The two were before the Session on the 15th of December, when it appears they were again guilty at the very time of their "giving publick satisfactiounne for the previous offence." The matter was put off till "a new dyet" as Alex. Boyd "is now gone towards the north." On 5th of February "They ar referred to the presbetrie." They next appeared on the 14th of May 1651, when Alex. Boyd, according to the Presbetrie, is to "satisfie publickly, in a ceceloth," while Janet is "to gow on in hir publick satisfactiounne next Lord's day." On August 13th the Session "is informed yt Alex. Boyd is goun to the armie, and has not obeyed the presbeteries orders." Nearly a year after, viz., on August 4th, 1652, the Session hearing that Boyd had returned, appointed him to be summoned to the next Session.

Reverting to the case of George Lauchland, when he was handed over to the Presbytery on the 29th of March 1650. It appears that on the 13th of October 1652 Fenwick Session reports, "the Sess. finding yt the presbetrie hes remitted George Lauchland back to ym about his forst scandell, appoynts him to be somound." The next meeting was on the 24th. George was called, but did not appear. August 3rd, 1653, he put in appearance, but would only confess to drunkenness, "thairfore the Sessionne, according to ye Presbiteries order, ordaines ye Minister to mak publick prayer for him ye next Lord's day, as previous to excommunicationne."

At this same meeting "The Sessionne considering ye many inconveniences and scandells occasioned by young women liveing alone in houses, thairfore, for the preventing ye same in tyme cuming, the Sessionne resolves it sall be iuncted yt no young woman sall live allone wroth fitting and beeming compani."

It appears that a Minister was entitled, by Act of Parliament, to four acres of land, and that the Fenwick Minister, up to February 15th, 1654, had never been put in possession thereof. We find "some of the Sess. considering that ye Minister had not gotten ye four aikers of land, ordained some of their number to speik ye heritors yr auent, and to report diligence." The deputation were unable to get any satisfaction, and the matter was carried to

<sup>1</sup> Daughter of the Earl of Haddington.

the Presbytery, who, in turn, appointed two to "speik the heritors, and try yt may be done yr in in ane amicable way."

On the 29th of March the Session appointed the Minister "to speik to Andro Melvin, to engadge him to be Scholeair." It was on April 28th that the Session resolved to build the churchyard dyke and a schoolhouse "on the north-west corner of it, which is to be done with all convenience, at ye expenses of ye parioche, proportionallie." This information is not, I think, to be found anywhere else.

The women were not one whit more disposed quietly to obey the dictates of the Session than the men. "Jullij 19th, the women alone named compare and declaired yt they have not amryd to give obedience to ye act, becaus (say they) they cannt find conveniencie to doe soe. They ar suspend from ye sacrament for yr disobedience." This was in regard to the Act that no two were to live alone. On the 18th of October another woman appeared, Janet Armer, and told the Session she would not obey the Act. She was accordingly summoned to the next Presbytery meeting.

A new stand was made against Church discipline at the Session of 20th December, when Mongow Warnock "compeired and doth not deny his drunkenness, but denyes yt hee offendis yrby"; "some are to speak to him in privat."

We have not heard more of that obstinate person, George Lauchland, since August 3rd, 1653. He now appears at the Sess. 11th April 1655, and "denyes his drunkenness formerlye confessed: it is advysed the Minister shall consult ye presbyt in this case." On the 18th, "the Minister reports yt the Presb. had appoynted prayers publickly to be maid for George Lauchland, in order to his excommunicatone, and to report his diligence to ye next Presb. day." On the 22nd, "The Minister reports yt ye Presb. hath appoynted him to proceed to the excommunicatone of George Lauchland if he did not acknowledge, and submit to discipline, yrpone he is summoned to ye next Sessioune day." In the meantime, we find that the case is again put off, and is not heard of till May 1656, when he "compeirs on the 28th and is still obstinate, and his case was continued." The minute, however, contains the following tragic conclusion, "The said George Lauchland died before the matter was putt to a close." This case is the most remarkable, of its kind, I have ever come across, either in Records themselves or printed copies. Here was a case, handled from Session to Presbytery, from Presbytery to Session, from 1650 to 1656, and all the pains and penalties that were put in motion were valueless, for good, to the offender.

"12th August 1655, compeirs Janet Smyth, and denyed the forsaid allendigance: witnesses ar appoynted to be summoned to ye next day, viz. Lady Lochrige," etc. The latter Lady's name carries us back many years, when, for instance, Robert Muir is mentioned, in the History of Rowallan, as having received from Arnot of Lochrig in 1497 "Wattis Fenwick." It is clear that the Arnots resided at Fenwick for many years after the gift, or whatever it was, is referred to. At the Session, February 13th, 1656, it was reported that an offender named Thomas Reid "did resyde in the parish of Kilbarchane." The Minister having written to the latter place, caused Reid to appear, and his case was held over to the next meeting. Reverting to Lady Lochrig, I venture to think that sufficient evidence will have been produced to controvert the



statement by Paterson, "that no family of note appears to have resided in the parish of Fenwick except the Mures of Polkelly."

On the 23rd of April, "The ilk day the tenants of Hartshaw Mure complaine of the disaccomodone, for want of a furme behind the seats appoynted for ye fewers of ye Raith, conforme to ye act of Presb. yr assent. The Session appoynts all ye fewers of ye Raith to be present ye next day, to see ye Presb. act maid effectuall." At the meeting of 4th May, "The tenants of ye Hartshaw Mures doe againe plead ye benefit of ye Presb. act, in presence of ye fewers of ye Raith. The Sessione appoynts Thomas Gemill in dalshraith, with ye fewers of ye Raith, to rectifie yr seats, yt the act of Presb. may be maid effectuall, in favouris of ye tenants of Hartshaw Mures, which they under tak to doe before the 15th of June, and for remeyding of further contest, the session dooth appoynt yt ye entirie of ye seat belonging to Thomas Gemille of Dalshraith shall henceforth continowe in the midds of it, as now it is, and that a little furme shall stand at ye end of ye seatts belonging to him and ye fewers of Raith, in which they ar to claime ho proprietrie."

"Also for awoyding discord and contentions likly to arise, among ye fewers of ye Raith, ye Sessione, with yr owne consent, ordaines That ye two seats allowed ym behind Thomas Gemmill's desk, shall only serve for ten persones, viz. Two out of each familie of ye foresaid fewers, which ten persones shall be served by the saids seatts, according to yr proportionall and respective burden, borne at the erectiome, That is to say, Darquhallane shall have the first roome for 2 persones in the former seat, David Gemmill in Horshill, ye 2nd roome for 2 persones in ye forseat, Johnne Andro, in Horshill, shall have roome for one personie, after ye foresaid four, in ye foremost seat, Hew Taylor, in Rashea, ye first roome for 2 persones in ye back seat, Johnne Whyte, in Brae, shall have ye 2nd roome for 2 persones in ye back seat, and Johnne Andro, in Horshill, shall have roome for one after ye foresaid four in ye back seat."

"Sess. 30th July 1656, the tenants of the Harshaw Muirs gave in a supplicaine for some further rome in the Kirk, for there better accomodone. The Sess. finding no place wt in the church att their own disposing, convenient for these people, doe desire Sr. Wm. Muir of Rowallan, then present, to quitt these three formes in the north syd of the east Ile, wch were appoynted by the Presbrie, att the first divisiome of the Kirk, for the use of the tenants of Rowallan, as part of the rooms allotted for them, wt in the said church, upon wch grant by him, if he should condescend, the Sessione did offer unto him that side of the foresaid east Ile, att the syde of his own loft, wt liberty to him to build the samen on his own expence, and to joyne it to his own loft, for the vse of his familie and tenants, wch desire the said Sr. Wm. takes to his advysment, resolving to consult wt his father thereanent till the next Session day."

On the 13th of August the Session met, and "Sr. Wm. Muir then present did agree to quitt the three formes foresaid for the use of these of the Harshaw Muirs, upon the condition offred by the Sessione and declared he had his fathers approbatiome and consent thereto, upon wch grant by him, of the foresaid three formes, the Sessione did unanimously agree that the said Sr. Wm. should hav full libertie to loft over the whole north side of that east Ile, being yet unlofted, and in their poure to dispose one as they judge



most convenient, and to adjoyne it to the other loft, already builded, and belonging to his father and himselfe on the south side, of that east Ile. He keeping the same entire, to all such he had before. As also the Sess. did unanimously agree and condescend, that the New loft to be builded, should be of the same height from the ground, w<sup>th</sup> the other loft, and should have the fore face thereof, advanced towards the bodie of the Church, as farr as the middle pillar, of the former loft, and no further, and that they shall have the full power of the loft to be builded as well as of the other, for the use of their familie and tenants."

Sir William Muir, the Father, referred to in the foregoing, must have been the author of "The True Crucifixe," and several pieces. He translated some books of Virgil, and among other works of his, a collection of poems, etc., to King James. He, some years prior to 1629, seems to have had in hand a version of the Psalms for Scotland. This Sir William died in 1637, the year in which it is said the oft quoted "History and Descent of the House of Rowallane" was written, published from MSS. of Lady Flora Muir Campbell's ancestor.

"17th November" has only the short entry, "Haw Hanna is chosen School-master wherof he accepts." On the 28th of October 1637 "John Howatt is chosen schoole master for the interim, wherof he accepts."

The Session which met on the 29th of May, 1638, "resolves to putt up a coonon lofte in the north Ile and do commissioneat Thomas Gemble to buy the timber oblidging themselves for his releefe, he concurring proportionally." On the 10th November "John Howatt is continewd schoole master." On the 16th of March 1639 we learn that John Howatt church officer "being dead Robert Howat his son, is appoynted officer in his stead."

"11th Apryll, 1639, The tenants of Craufurdland, and Polkellie being present it was signefied to them, that there was a coonon loft to be erected in the north Ile, as was designed from the first division of the roome in the Kirk, wherupon the forsaid tenants, did offer, that if loft could be proportionally appropriated to them, they wold proportionally erect it, the Sess. granting unto them, the timber already broght home to that effect. It is taken to consideration till the next day." On the 18th of May, "compeard Wm. Pere in name and behalfe of the tenants of Polkellie, and Wm. Montgomerie in name of the tenants of Craufurdland, desiring they might have libertie to erect a loft in the north Ile of the Kirk, from wall to wall, coming forward w<sup>th</sup> in three quarters of ane ell, to the corner or cūtle, as also that the Session wold allow to them some timber on the public charge of the coonon box, to help to erect the same. The Session grants them libertie so to doe, allowing the forsaid loft for the proper vse of the tenants of Polkellie and Craufurdland forsaid, allowing them three great trees, and a quarter of ane hundred deals, out of the public charge of the Kirk box to help the same, vpon these conditions following, first, that they putt up the said loft before the first day of Sept. next to come, secondly, that for the better accomodation of the parish they shall quitt and forgoe all the roome vnder the said loft, to be disposed by the Session as they shall find reasons for the end forsaid, excepting only one seatt, immediatlie behind my Lord Loudon his seatt, and one seatt immediatly behind Craufurdlands proper seatt The one to be reserved for the vse of such in Polkellie, to whom it shall be found due, the other for the

use of Craufurdland, his servants, thirdly, that there be no doore on the listre att the foote or head of the staire, of all wch the forsaide persons doe accept, in their own name, and in the name of the tenants of Polkellie and Craufurdland, whom they are now commissiounate to represent. and both parties agree, that this shall be recorded in the Sessione booke."

The Lord Loudoun mentioned above was most probably the second Earl, who was obliged to leave the country during the time of Charles II. He died in 1684. He had issue by his wife, Lady Margaret Montgomerie, three sons and four daughters.

It appears that the tenants of Polkellie and Craufurdland could not agree about the division of the loft allotted to them, and the dispute was settled by several members and the Minister. The tenants of Craufurdland were to have the third part of the loft on the east side, "close back to the staire, and further twentie foure inches on the next divisione, close back as said is, wherevnto parties doe agree, and this to be recorded."

Here we have accurately described the manner in which the "loft" on the "north" side of the church was erected, and the exact position of the seats occupied by two rather important families in Fenwick Church, upwards of two and a-half centuries ago.

In Pont there is certainly a fair account of the plan of this church (quoted from MS. Parish Churches and Burying Grounds of Ayrshire), but lacking in all essential details, which are here filled in.

"February 1, 1660. The Session having trusted John Smith, messenge in Kilmarie, to speake wt him anent the erecting of a bellhouse, doe agree wt him, that he shall have two hundreth pounds, scotts money, if he will erect a spring from the ground of competent breadth thiknesse and handsonnesse, and build a bellhouse on the tope of the forsaide spring and Gevell, competent in all respects, and that he shall make a little wondow, on each side of the spring on the west gevell, whereinto the parish is to furnish materialle, and all this to be done before the last day of May." (From a note on the margin: "The work is accomplished and John Smith paid.")

For preciseness in a parish record such entries as these will be difficult to find. The question will arise, How was all this paid for? The answer is found recorded in the minute of March 21st—"The Session doe unanimously (knowing the goodwill of all the people thereunto) lay on a stent of, two hundreth pound scotts, upon the parish, beside a voluntarie contribution from the servants and cottars, for erecting of the forsaide bellhouse, and other necessarie work about the Kirk."

To a reader of ancient Church records, it is impossible to put on one side a question which frequently crosses the mind—How was the inquisitorial business managed? Assuredly it sometimes appears as if it was impossible for a person to think audibly, without his thoughts reaching the Session's ears.

"A flagrant scandall going abroad, of Robert Gemble, in Runkle, etc., and of a covenant betwixt them to marry other, after his wyfe's decease." Before the next meeting, this arrangement was admitted, and both delinquents had to face the congregation and give public satisfaction.

On the 1st of January 1662, "Johnie Muir, Johnie Brown, and John Gemill were 'summoned' to agrie with the Session, anent the howses builded on the Church yaird dyk." At the next meeting it was appointed that they should



"pay teirlie, half ane mark scots, for the liberty fored, and to draw tackis to the Sess, accordingly, or unto they agri." At the same Sess, an Act was passed that "non who have built, or sall build howses hairafter, on the Kirk-yard dyk sall have libertie to stryk owt a doore towards the church yaird."

The widow of the deceased church officer seems to have been in poor circumstances; the son who was elected in his father's place does not appear to have been very considerate as to his mother's condition, so we find his duty, in a measure, was forced upon him by the Session.

It appears that the position of church officer was given to the son, in consideration of the poor state of the family. "The Sess. apoynts for the tyme the s<sup>r</sup> Robert Howat, to give to his mother freelin what benefit hee gets by the baptimes, and she is to have what advantage she can mak of the Church chairs and stooles." How the latter "advantage" worked out is left to conjecture.

The entry which follows is a little curious. The Lord Boyd named was, I presume, ninth Lord, as he succeeded his father in 1654. The latter was fined by Cromwell £1500, for the support he gave to Charles. Whether or not William's financial position was the cause of what is stated below, or merely an overlook on his part, it is now difficult to elucidate.

"29 June 1659. The Minister doth declare before the Session, yt he can not gett in my lo. Boyds proportion, to pay for the new glebe," the Session therefore "appoints him to receive from the treasurer, fiftie merks untill my lord Boyd pays his proportion, and ye Minister is content to make out ye rest of ye s<sup>owm</sup> payable by lo. Boyd, and the treasurer for ye tyme is to repeat yt 50 merks, when it can be had from my lo. Boyd." The Minister is to subscribe this (signed Will: Guthrie). On the 4th February 1660, at a meeting to "revise the compts the Minister grants he got also from him [the treasurer] fiftie merks to pay for ye Glebe, as s<sup>r</sup> was befor, but yt my lo. Boyd hath not, as yet payed it back."

At the side of the Sess minute of 27th June 1664, the following appears: "Here ends Mr Guthrie's handwriting." The succeeding minutes are introduced by—

"Session by Maister Thomas Wyllie, Minister, and remainder of the Elders, the 5 of November 1673" (after the intervall), "from Mr William Guthrie, his tyme till the day forsaid."

So far as I at present know, this Minister is not named by Paterson or the New Statistical Account.

Between "consignment money" which was retained for months after marriage, the laws which were retrospective, and the Acts bearing on the number allowed to be present at the ceremony, it would appear, that there was not much encouragement given to those desirous of entering the state of matrimony, which was thus hedged about with a lot of trouble and expense.

On March 11th, 1674, it was ordered that every one cited to the Session was to pay the church officer "two shillings scots each tyme hee doth cite them to the Session *gotius totius*."

On the 25th of the same month, "Edward Hemphill confesses, etc., in or about the year 1663, and is appointed to come to the public place of repentance the next Sabbath in sack-cloth," which he did "severall Sabaths." A side-note



informs the reader, "that he appeared in public ten Sabbaths, and is absolved." At the same meeting, "at the desyr off the Session, convened the Lairds of Rowallane, Elder, and younger, the Laird of Lechrig, Wm. Montgomerie for the Laird off Craufurdland, with severall others of the lesser heriths, and measured from without the ground stone of the Kirk-yaird dyk, vpon the east syd theirof, two ells and ane half ell, to be an passag way, and did set meiths and marches accordingly, and also appointed the lyke bounds, vpon all syds and corners of the sd Kirk-yaird dyk."

April 9th. "At the direction of the Mini and for his vss alenerlie, the Laird of Rowallane younger, John Gemill, in Dallsraith, David Gemill, portioner of Harshill, and Adam Gillis in Oldhall, are appointed to measure the yaird, that Pathrik Gemill doth possess, and desyr him to produce ane tack, or els to cause sumone him to remove against the next year." "The persons fornamed convened measured the said yaird, and finding twentie fells of ground in the said yaird gras, hee formerly payed but for sixteen fells, did appoint the other four fells of yaird, to the Newhouse builded by John Moor." It is clear that all Acts passed by the Session were not strictly observed, whether from the Session losing sight of them or their falling into desuetude is difficult to say; instances are not wanting of Acts passed at one period being renewed at another.

June 10th, 1674, "the Session ordaines that non build houses vpon the Kirk yaird dyk, except they draw tacks from the Sess, according to ane former Act of Sess., January 15, 1662." This reassertion of the Act resulted only as follows: on the 22nd of July, John Moor, James Holmes, and John Gemill were cited to "the next Sess. to mak payment of 6sh. 8d., each one of them yearely, the space of twelve yeares, for their priviledg in gett leave to builld their houses vpon the Kirk yaird dyk, and to pay accordingly henceforth."

From this it is plain the parties who took advantage of the churchyard wall had never paid for it, according to the original agreement, or any other. This revival of the Act did no more good than its predecessor. On August the 19th they appeared and denied "that they promised half marks money, yearly, each one of them for the priviledg of the Kirk yaird dyk, whereas the contrar is found in ane Act of Sess., January 15, 1662, therefore the Sess. again appoints them to mak payment of 6sh. 8d. yearly, from the beginning of the year 1662 till the end of the year 1674, betwixt, and the tynth of September next." Church discipline seems to have been a little at fault, for no notice appears to have been taken, that here was a clear proof of untruth on the part of those named.

"The qlk day Robert Howat, church officer, is inhibit to lend out any furnes axes, or any sort of timber, belonging to the Kirk, nor yet to open the Kirk dore to let any other persons tak owt any under the pain and penaltie of ten pounds scots money."

A curious evidence of at least one line of thought which dictated the class of reading among the working classes occurs on March 18, "the sd Edward and scho (Jean Smith) did verie often frequent on anothers company vpon the Sabbath dayes, and their exercise was to read Aristotle, his book."

November 4th saw the appointment of the Laird of Rowallane as "Civil Mag. in the sd Sess.," several members of which were then appointed, "to

grave in the rents of John Moor, James Holmes, and John Gemill, for their privileges of the Kirk yard dyk," etc. The orthography of the Session meetings varies with different writers, but that the facts are truly recorded, not a shadow of doubt crossed my mind. 18th November 1674, "the Session appointed the Laird of Rowallane, John Gemill, David Goshill, William Hendrie, Thomas Whyte, James Kirkland, John Thomsone, to convene at the Minister, his house, upon Monday next, to revise the minutes, the year past, and to see and hear them written into the Sess. Book." The practice of going to the border of England, and getting married there, had a disturbing effect on the Session; thus at the meeting of December 16th, "as also of their unrordlie and scandallous going about their marriage, in going to the border of England, so that it questioned whether they be married or not, for qch the sd Janet is appointed to cum to the publick place of repentance," etc.

At this meeting, the Laird of Rowallane, elder, the Lairds of Cranfordland, and Lockrig, and several other heritors with the Session, "unanimously consented, that the Laird of Rowallane younger, should be civil magistrat in the Session, and for that effect drew up ane supplication to the Earl of Eglington, Bailzie principall of Canigham, for a commission to the sd Rowallane to exercise that office, within the sd New paroch, against vicious persons (according to ane act of Parliament, relating thereto)." The Session of February 24th, 1675, affords another instance of the repetition of an order made by a previous Session. This is possibly due to the appointment of a new officer or his re-appointment: "the Session ordaines the sd Alexr. (Tanochill) to receive from such person within the paroch that borrows it (the mort-cloth) 24sh. scots, and any without the paroch that borrows it 36sh. scots, for qch hee is to be comptable to the Sess. As also inhibits the sd Alexander to lend it out to any person or persons whatsoever, without laid down money or els nine pound als good as the loan of the Cloath, and that, under the pain and penultie of ten pounds scots money *gottus totius* for ilk failzie." The charges for the loan of the mort-cloth are the same as were agreed upon in July 1682.

The somewhat anomalous manner which characterises many of the proceedings of the Kirk Session is a bit puzzling at times. In some cases an Act of years previous would appear to be overlooked, while another, where a greater distance of time has elapsed, seems to be perfectly known to the Session. The Act, it will be remembered, against young women living by themselves, passed in August 1653, was enforced in July 1675 against one Robert Young "for keeping one young woman, Jean Colvin, in the house with him, and no other in the house."

In the days being dealt with, instances of incantation, and such like belief in omens, spells, etc., were more common, but it is questionable if in greater proportion to the population, or the influences at work to-day.

"October 13, 1675. The ylk datz, their being a scandalous report gon abroad of John Brown in snik, and John Brown, in Loanfoot, for conversing with, and employing of, an necromancer, or one that professed to be such; for probacon of qch, the Sess appoints (ten witnesses) to be cited next Session, also appoints Simeon Baird, in Hillhousehill to be cited to the next Sess, for employing an necromancer or charmer, anent the recoverie of his horse, which was under a disease, and for probacon, appoints to be cited Alexr. Mitchell, John Gemill, portioner of Horshill, Thomas Crawford, in Welstown, Agnes



Craig, in Awaide, John Hilhouse of Hilhousehill, Jonet Howtown, servant to the sd Simeon Baird, as witnesses." The testimony given is recorded on December 15th.

We have the name of a bridge in Fenwick or its neighbourhood, which evidently had to be kept in repair by the parishioners, for in this same year the Minister "made intimation to the Congregation, for a contribution to repair flock bridge."

"October 27th, at the desire of the Session, conveyed the Laird of Rowallane, the Laird of Craufurdland, the Laird of Lochrig, and the Laird of Grainge, with the rest of the lesser heritors (and being thus convened) the tenants possessors in the Hartshaw Muires, did give in ane petition for ane enlargement, and moir bounds in the Kirk for erecting seats, anent which petition the Session, with consent of the Gentlemen heritors forsd, did grant and give room to the tenants forsd, to erect and set one dass onlie, in that place wher formerlie the Minister, his dass was, beyond the Sesion tabel, and because the seat belonging to the Fawers of the Ralith (at that place) hath its breast before the pillar of Rowallane, his loft; ordaines it to be moved behind the pillar, that so their may be room to that seat granted to these in Hartshawmuire in the place and room of the seat that formerlie belonged to the Minister, as also ordaines, the tenants in Hartshaw Muire, to plant the ground formerly aloct to them, behind the south dor of the Kirk, with all expedition, and to leave ane entrie, to the Laird of Lochrig, his seat, of half ane all, and ane nail of free ground, betwixt Lochrig's dass and their seats."

With respect to the "consignment" money previous to marriages, the following is unusual—Matthew Zeffill applied to have his money "reduced he had consigned in order to marrie with Marion Todd." The said Marion having declared befor witnesses "that she wold move us farder in that busines, the said Marion Tod confesses that the failzie was on her part, and therefor her pairt of the consignation is confiscat."

Reverting to the "meromancer" case, it will be of interest to quote the whole minute of the Session, recording the "trial." "December 15, 1676, the ilk day being called compeired Simeon Baird forsd, and confessed that he did converse with that vagabound fellow, and that he tok upon hand, to cover his horse; and mad a drink to that effect, but was not ane quarter of ane hour in his house. Alexr. Mitchell being called, declared, that Simeon Baird sd to him, that the felow sd to him, that the horse was enchanted, and that the evill that was cum upon the beast, was intended for Simeon himself and if hee pleased, he should give him the persons name that had luebanted the horse, the qch, Simeon refused to have from the fellow, because of which, conversing with the vagabound, and that he did not rod him out of his house and presence; the Sess appoints the sd Simeon to be rebuked, publicklie in his own seat the next Sabbath day."

"The ilk dai, being cald compeired John Brown, elder in Finick, and being accused for conversing with, and imploying of a vagabound fellow (professing forsd), and that his servant had stolen his gear, and if hee pleased, hee wold let him see in a glase, qd had resett his gear, and confessed that hee suffered the fellow to threaten his servant to tell; compeired John Brown younger, and confessed that hee was present, when the fellow threatened the laas, and offered to present to them Jupiter's glass, and so confessed that hee was in his com-



panic: being called compeired Alexr. Dunlop, and declared the same, and that the fellow cursed and swore horrible. Because of which conversing and employment forssid, the Session ordains John Brown, elder and younger, to be rebuked publickly in their own seats, the next Sabbath day. The qeh accordingly was performed."

In accordance with the "supplication" to the Earl of Eglintoun, that the Laird of Rowallane might be civil magistrate, the commission having arrived, it was delivered to Rowallane on Junij 21, 1676.

At the Session meeting of November 6th, two breakers of the ecclesiastical laws were ordered to appear to give public satisfaction, "the next Sabbath that there is an actual Minister in the church." What construction is to be placed on this? But that there was not a fixed Minister then, is made probable by the following: "The Kirk Session off Finnick, held by Mr James Mayne, Minr therat, wt the elders elected and nominat by him, the fourtith of October 1683 years."

(The page following 67 is blank, and the record resumes at top of page 69.) The foregoing is a marginal note. It is, however, clear that from 1677 to the Session meeting at above, there were no minutes written, or they were lost.

At the meeting just mentioned it was ordained that "each elder wt in his respective bounds and quarter, shall dilate to the Session, all who enter the paroch and reside therein, whither servants cottars or others, without sufficient testimonials produced by them, from the parishes they formerly resided in." George Miller, kirk officer, is appointed to "summond the scandalous persons within the paroch, to compeir before the Session at their next meeting, qeh is to be this day eight days." Here we have a new Minister and church officer introduced. In this same year a new Act was passed "that no scandalous person be admitted to stand in the public place of repentance, till first their penaltie be consignid in the treasurers hand."

Another new Act was "no persons be proclaimed in order to marriage, wt out present consignations of money, and all cationrie rejected." Rather strange is the entry, in the same year which saw George Miller appointed kirk officer: "This day the Session establishes John Howat church officer" (December 19th). We learn from an entry of 4th March 1684 that "the Kirk of Stewartonne is vacant of ane Minister."

January 4, 1685: "This day compeired Marion Warnock." A note in the margin informs us that the rest of page 72 (on which this and some previous meetings were recorded) is blank. Again it is evident that from some cause there is a blank in the minutes from the date just given to the entry, thus—

"The records of the Acts of the Session of New Kilmarnock, from the first April 1691." (After sermon by Mr Patrick Warner, Minister of the Gospell at Irvine). "Mr Andrew Foulis being ordained by the presbri, Minr of the Gospell at New Kilmarnock, upon the eighteenth day of March 1691. A Session by the old eldership and the said Mr Andrew yr, Minr, followed upon April 1, 1691."

There was a schoolmaster appointed, named John Miller, who was one of the elders; to his other appointments was added that of Clerk. On the 26th of May, the conduct of a couple who were married in the parish, was under the consideration of the Session, the result being at the next Sees. it was enacted that "the necessitie of consignations money according to former

custome, and the neglect of laying it down according to order, they appoint that none be proclaimed except they consign ten marks, according to ane act made in former tymes."

In June 16th, the number allowed to attend a marriage "was ratified" and renewed of "ane old act" whereby those "who had more, upon both sides, then fourtie persones at yr weddings" lost their consignment money. "Because this might probable have more weight with the people (it being of the date February 3, 1648), on a new act appoints that it be intimate to the people." (The date here is incorrect, it should be 23rd.) An extraordinary application of Church discipline is found in the minute of "Julie 12." In this case of adultery, it transpired that the offence was committed "twenty years since," "though it be but four years since it was discovered." The offenders were appointed to go to "the Presbrie qch is to meet at Kilmar, the 21 of this instant."

It was enacted on 30th Decr, 1691, "That all and everie ane who have come to this place, since the first of May 1688, shall bring testificants from the respective places out of qch they came against the first of March next, as they would not be repute scandalous," etc. "As also does appoint that all Landlords and setters of land or subacks, within the parish, doe not sett their lands or houses to anie, but such who have testificat from the places out of qch they came."

The Session meeting of March adds another instance of a penitent appearing in "sackcloth," which this woman did seven times in all.

William Wallace, an obstreperous breaker of Church discipline, "was called befor the Presbrie, *pro tertio*, he having beaten the officer and threatned the Minister, the Presbrie had delayed ani further processing of him, till the next Presbrie."

On Julie 20th 1692, "John Gemmill, brother german to Thomas Gemmill of Dalraith," was elected "to exercise" the office of Civil Magistrate, the Laird of Rowallane, the Laird of Craufurdland, a representative of the Laird of Polkellie, and many of the smaller heritors being present.

It appears that the arbitrary Act above referred to at 30th Dec. 1691 did not work so smoothly as was apparently expected, so we find a large number were reported as "not giving in their testificants." The matter being, it is supposed, serious, was carried to the Presbytery, who advised the disobedient "should be born with till nearer the term of May next, if they keep themselves sober, and in the interim to be using endeavours with their Landlords to remove them at that tyme, which course the Session resolves to take with them."

Observance of the Lord's day, it appears, was still a subject which occupied the attention of the Session. October 18th, "Robert Wilson, in Polkellie, for osating down ane Penn stack upon the Lord's day, is appointed to be summoned to the next Session."

"March 22, 1693, compeired John Taylzor of Rashes, and being challenged by the Minr. for his breach of ane act of the Sessione that was publicklic intimate, and for his breach of promise in that matter, to the Minr., did carie most unchristianlie toward the Session, and upbraided them, and refused to putt away the forsd cottar. Groupon the Session resolves to comitt the sd John to the Civill Magistrate." Gilbert Olipher was the cottar, who refused to remove from John Taylzor's of Rashes, and the Session, at its meeting on the 26th of the month, it was stated that he would go "att May day" and that



he was "Valetudinario for the tyme, does desist from all further procease att present." On the 22nd of June 1692, William Lauchland and Janet Mills were summoned to the next Session, at which they were called but did not appear. On Octob. 18th they appeared, man and wife; they both "promised to give satisfaction." At the Session meeting of 29th Decr., "The whilk day the Session considering, William Lauchland, his still shifting his publick appearance, and the long delay that the session hath made in this matter, appoints him publicklie to be called the next Lords day with his spouse, to be rebuked for yr sin, that thereby the Session may be excused, before the Congregatione, as to the sd Wm. Lauchland." This procedure, so far as I at present remember, was an innovation.

April 26th, 1693, was reached, and William Lauchland was still the subject of the Session's solicitude, and we learn that he was called before the "Presbrie," but did not appear, so he was ordered to come to the next, but on May 24th it was reported by the M<sup>ir</sup>, that Lauchland was called att the Presbrie for the 3rd tyme and did not appear, and that it was appointed "he is to be publicklie admonished, in order to excommunication." At last, William and his wife were rebuked "publickly."

The "Test and Succession Acts" were passed in 1694. It does not seem the fact was generally known, that the Episcopal clergy were opposed to it, as well as those of the "National Covenant," or "Solemn League."

June 21, 1693, it was arranged that the Sacrament "shall be celebrat the last Sabbath of Julie next being the 20th day of the sd month." "It was resolved that such persons who have taken the test, in the late evil and ensnaring tymes, and who otherwise are of such conversationes, and knowledge, as they may be admitted to the Lords supper, should in a privat manner, be desired to come to the Session, and acknowledge yr sin, in taking the forsd sinful oath, and shew yr remorse for the same." Many are recorded as having appeared at the Session for this purpose, including elders and deacons.

Many were brought before the Session for "breaking the monthlie fast." One John Steill appeared for "driving some kine to a fair in Strathavon, did carie most insolentie, and upbraided the Session, instead of giving anie suitable confessione and acknowledgment of his sin." He was summoned to compear before "the next Presbrie."

An Act was passed on the 29th Sept. whereby "no two single unmarried persones, man and woman, take up house and familie and reside together, except there is a third person residing with them, att or above the age of sixteen, who both may be of age to take up, and decern the caringe of the one person toward the other, y<sup>e</sup> lascivious and unsuitable, as a scarecrow from committing the forsd sin." From a marginal note at the side of the entry of Novr. 1, 1693, I quote the following—"Jany. 30, 1694, The Session Bk of Minnicks from the tyme of Mr Howls m<sup>ir</sup>rie, to this, was visited and approven by ye Presb. of Irring. The Clerk Cl. P."

A rather important entry is attached to the Session minnote of the 27th of Decr. 1693. "It is here appointed, to be marked, that the members of ye Session, who revised the subsequent minnote, had certain knowledge, there was Sessions kept each fifteen days, betwixt November first 1693, and Janr. first 1694, but y<sup>e</sup> ye minnote was lost by ye death of the Clerk." The next minute is of date Janr. 23, 1694. "The Session resolved, that the M<sup>ir</sup>



should write to the Presby, and represent the necessity of visitation in this place. The Presby replied that they "thought it just and reasonable," and that they had "agreed to convene here, at the Kirk of Minnick, upon the 30 day of March next, and appoints intimation to be made thereof," etc.

There seems to have been constant trouble about the seats in the church, from one cause and another. On Feby 14th, "the 41k day there being a reference made to ye Session, be Alex Brown in Galrochhill, portioner of Grayeard, and Alexr Ross, there, that they would determine and decide, anent a debate about their seats, in ye Kirk, which Alexr Ross claimed interest in, as his own. The Session finding upon consideration, that these seats do belong to the Earle of Loudoun, being at first assigned to his grandfather, when the Kirk was devided; also Matthew Miller lays claim to the sd place in ye Kirk, in regard of his superiority over the south pairt of grayeard, and his other interest in ye rathmill and netherrath gron, does therefore condescend unanimously, as their minde in this matter, that Alexr Ross being justly in possession, and claiming an interest in the double desk, as his own, shall have which of the seats he pleaseth to pitch upon, and Alexr Brown shall have the other seat that shall not be chosen be the forsd Alexr Ross; and further, yt there shall be room for two persons of the Ruth mill in the sd higher desk, and one to another in Netherrath in the lower desk be chosen by whomever, providing always, that Alexr Ross shall be satisfied for the timber, and work of ye desks, as workmen shall determine, be ye respective persons presenting ye same."

The Presbytery visited Fenwick, etc., "and did declare that the Kirk and Manse sufficient in glass, selayte and pointing." This is not what would be called a very full report on Fenwick Church, but perhaps it was not all that actually took place; probably what did take place between Presbytery, Minister, and Elders, would not be taken notes of, to enable them to be inscribed in the Session minutes. The Presbytery's statement that the kirk "was sufficient in glass" seems to have been early refuted, for on May 23rd, "The 41k day appeared Alexr, Tannahill, Elder, weaver, att the Kirk, and John howat, in Minnick town, and did supplicate the Session for liberty, to strike a window through the side wall of the Kirk, because of the want of Light, in these three seats, in the west end of the Kirk, which supplication the session, having considered, they unanimously determine, that they shall have liberty to make an window as forsd, providing that they make it, wt hein scheeks wt out, so as the Kirk may not be deformed thereby, and that it be done by a skilled workman, half an cin from the wall head, and rowaland, and Crafordland consent (being the two heritors nearest land) obtained."

At this same meeting a new Act was passed whereby the absolving of delinquents was put off till they had appeared twice before the Session.

The schoolhouse was built in 1654, and now, in 1694, "the Session considering the ruine of the Schoolhouse at present, condescends that a Schoolhouse, and a Chamber for the Scholmaster, be built, and in order here unto, appoints David Gammill, portuener of horshill, John Smith, portuener of Rodindyke, and James Harper, Elders to buy the timber in Loudoun-wood for the rebuilding thereof, and that Thomas Gammill of Ruth, speak to Alexr Mitchel, anent the building of it."

The payment for the right to build houses against the churchyard wall

now appears as having been honoured more in the breach than the observance. On May 23rd the matter engaged the attention of the Session. On the 13th of June, three of those who were enjoying the privilege were present, and refused to pay, and the matter was referred to next Session.

"This day David Gonnill gave an account that he and the foral persons had bought the timber for the schoolhouse in Loudoun wood, according to appointment." On the 3rd of August the Session agrees that "Alexr Ross, portioner of graveyard, be appointed to appear before the next meeting of ye session, to acknowledge his sin, in taking the test as others have done," etc. This Alexr Ross, it will be remembered, was in possession of a seat in the church, which was the subject of a Session meeting in the previous year.

The placing of money in the hands of the Session by parties about to marry was stipulated for one certain purpose; now, however, we find that it could be confiscated for quite a different purpose. At the meeting on Novr. 20th, "This day James Corbetson in tannacreech required up his signation money, which he consigned in order to marriage wt Agnes Buntline, now his spouse, the Sess understanding that he had exceedingly transgressed the act of the Session by the number at his wedding, doth confiscate the same for ye use of the poor.<sup>1</sup>" The question of paying for the privilege to build houses against the churchyard dyke was so far settled on Novr. 20th, 1695, that is, after a lapse of about thirty-three years.

At the meeting on the above date, "The Session pass from all by all bygone time, as to payment, and that each of the sd persons pay three pound scots, for each six elns of, length of the dyke, and the sd persons to have a right to themselves, their heirs and successors for all time coming, providing always, that if they or their heirs remove their houses from off the sd dyke, to leave it sufficient, and in as good case as the rest of the Kirk yeard dyke."

The following is a note on the margin, opposite the above entry; "The Sess considering the great averiness of the sd persons, to pay that money for ye Kirk dyke, together with other weighty considerations do forbear to exact it at the time (Gray)."<sup>2</sup>

An Act was passed on Decr. 18th, "the Sess finding a Laxness in several persons, in this paroch, as to the observing of fasts; and thanks giving days, occasioned by habit, and customs since the late episcopall times. The Session enacts that if any person or persons within this paroch, for the future do not observe such days, and occasions, they shall be pressed and proceeded against as scandalous persons."<sup>3</sup>

Worthy of notice is the following: on Febr'y. 26th, 1699, it was reported that the treasurer's accounts had been examined, and there was "in his custody 31 lbs. 12ss. 08d., of which there is 24 lbs. 09s. 08d. current money, and 07 lbs. 06ss. 00d., cleeped money not possible at ye time."<sup>4</sup>

That the Session invested their funds for the use of the poor by lending money to private parties on security, is proved by the following: "March 25, 1699—The gulk day the Sess for the use of the poor of the parish, doth agree to lend upon bond, and caution, to John Hog, in Midland, fiftie merks scots till the case of the poor require it, and the Sess think fit to call for it." It was agreed that the "Sacrament" should be "celebrate" on the last Sabbath of May, instant. "This day they agree also that the Session meet on the 19th day of this instant (May 13th), and consult anent the distribution of the



tokens, in order to the Communion." Here we have the "Lord's supper" and "Communion" as convertible terms. In the Confession, and Shorter Catechism, of 1648, The Lord's Supper is the only appellation.

From March 3rd to June 23rd, 1697, there was not a Session meeting, and in the margin it is written: "The reason of this long intervall was ye Minrs being suppling in ye North, in ye Synod of Murray, by ye appointment of the Gen. Ass." On July 7th the Minister reported that he had received a letter from "Mr Thomas Boyd, Minr at Acadine (?) in Ireland, showing that one John McGill, in his paroch, now marid to another woman, and that the sd Helen was once servant in this paroch. The Sess understanding that she is now in Kelmarnock, appoints two of their number to speak with her amant the same, and report to the Sess." Helen Wallace was interviewed and reported "that she would neither confess nor deny what was laid to her charge, and she said if ye sd John McGill, which was marid to another woman, had neither faith nor truth to give to any other than which he had given her." The matter was referred to the Presbytery.

"July 12, 1698. This day John Smith (who hath been lately a soldier in West flanders) and now returned home to his wife Jannet Young, whom he left his married wife when he went abroad, is delated for being married to another woman there." Smith appeared as ordered and confessed that he had cohabited with the woman, whose name was Elizabeth Bell, but declared he was not married. He was handed over to the Presbytery; they in turn agreed to consult the Synod.

On Sept. 21st "John Taylor, in Rashes, his wife, and Mother in Law, hath declared to severall persons that they had consulted a necromancer amment goods that was stolen from them." John Smith appeared before the Presbytery, and was ordered to appear "att Irvine before them upon teusday, come a twenty days Decembr. 29." It was "enacted that no one Elder shall have power to give the morecloth to any poor, wt in his quarter, but that it be done by three, at least," etc. It would appear as though some sort of "leakage" had been taking place.

On March 22nd, 1699, John Hog, deacon, delivered to the treasurer the half of the fifty marks, viz, twenty-five marks he was owing to the Session. April 25th: it was stated at the Sess, "John Miller precenter, and schoolmaster, formerly, being now removed by death, Robert howat, Kirk officer, was instructed to proclama persons to be married and to uplift ye consignations, untill a schoolmaster be had. This day the Bellam is inhibited by the session, to make any graves in this Churchyard, to any person, qt somover, that dies w<sup>o</sup> out the paroch, that hath not their lairs here."

The decision of the Presby was announced by the Minister, re John Smith, that the sentence of the Lesser excommunication be passed against him, which was done, publicly on the Sabbath. On the 24th of May the necessity of a schoolmaster engaged the attention of the Sess, and "they understanding that Mr John Walker, son to Robert Walker, in Righill, is qualified and fit for the sd office, appoint- Alen Stevenson, one of their number to speak to him for that effect." In June, at the next Session, Mr John Walker sent a reply by his father to the effect "that he cannot undertake ye charge, unless he get the Legall sallarie according to Act of Parliament," which the Session "judges they will not get done."

In the meantime Daniel harper was to be spoken to, "for keeping of a school." On the 21st of June the minister was asked to speak to Mr John Walker as to his being schoolmaster, and deal with him, and at the next meeting it was stated that Mr Walker would decide in eight days. On the 30th of August, "Mr John Walker being called in, accepts of the office of Schoolmaster, Session Clerk and precenter: having promised fidelity, is installed in ye office." October 11th—"John Smith, being called was appoind to appear in public in sackcloth the next Lord's day."

One Robert Fulton was "delated for suspected murder of his child, who, a considerable time since, had been privately conveyed away." He was summoned to the Session, but did not appear, and it was decided "not to proceed in such a difficult matter till they have the Presby minde therament." This is part of the last entry in the Records dealt with.

A note at the foot is, "The foregoing minutes are in the handwriting of Thomas Gray, from 27th Decr. 1693. The rest of this page and the following thirteen leaves are blank. The Register of baptisms follows on the resto (?) of the fourteenth leaf."

Concluding, let me note that elsewhere in 1648 it is found that "I William Guthrie, Minister at the New Kirk of Kilmarnock grants me to have received from William Wishart, the sowing of two hundredth sixtie two merks, six shilling, eight pennies; which is part of the contribution allowed by the estate for the widows, bairns, orphans, and maimed, within the New paroch of Kilmarnock, as witness my hand at Irvine 9th Februarie 1648." (Signed Mr William Guthrie.)

This sum, allotted to Fenwick, was about the same as Dalry received; about 200 merks less than Kilmarnock, and about 100 more than Ardrossan.

It would be mere affectation on my part if I attempted to underestimate the value I place upon the records dealt with here, however feebly or inadequately I may have done it. What is done is an important addition to any published or unpublished Church Records dealing with the period.



## III.

## CROSS-SLABS RECENTLY DISCOVERED IN THE ISLE OF MAN.

By P. M. C. KERMODE, F.S.A. Scot.

Since the publication of my work on the Manx Crosses, in December 1906, seventeen pieces have been brought to light, including one long exposed to view but not previously recognised as belonging to this series, bringing the total number of such monuments found in the Isle of Man to 134. One of these, having a Bi-lingual Inscription, I have already described and figured (*Proc. Soc. Ant. of Scot.*, vol. xlv. p. 437), and I now submit a short account of the others, accompanied by illustrations.

For these discoveries we are indebted to the work of a committee, formed in the spring of 1908, to make an archaeological survey of the island,—not a mere list or inventory, as that had already been done in 1894,<sup>1</sup> but a careful and systematic examination with pick and spade, and inquiry into the history of our monumental remains. His Excellency the Lieut.-Governor, the Lord Raglan, accepted the chairmanship, and a subscription was started to provide funds for the work, which is proceeding so very slowly only because we are handicapped by our limited means. Two fully illustrated reports have been published, and, at the time of writing, another is ready for the press. It was agreed to treat our antiquities in classes, exhausting each class throughout the island, parish by parish, before beginning on the next; and it was decided to take first the keeills or ancient churches and the rhuilicks or Christian burial-grounds as being the most recent antiquities, connecting our historic with our prehistoric period. In this way we have now gone through the

<sup>1</sup> List of Antiquities in the Isle of Man, by P. M. C. Kermode, *Proceedings of the Isle of Man Natural History and Antiquarian Society*, vol. ii. pp. 149-193.

northern half of the island, and, as we expected, have in so doing discovered several cross-slabs connected with our early Celtic church. One exceptional piece of later date, probably the end of the eleventh century, I add at the end of my list. If our work in the southern half of our district be attended with equally good results, this alone will have justified the appointment of our committee, and prove its claims to substantial support. But I trust that funds will permit us to carry out our full programme, and to proceed from our earliest historic to our prehistoric remains, doing for our pagan burial-mounds and cairns, our primitive earthworks and other antiquities, what we shall have done for our oldest Christian monuments.

With respect to these sepulchral remains we had already known of twenty-six early pieces showing crosses merely incised on the undressed faces of slabs or boulders; ten of these were linear, sixteen drawn in outline. To these we have now to add, besides the cross not hitherto recognised and the later one which is carved in relief, seven linear crosses and seven in outline; and taking the former as the earlier type I now briefly describe them in the order of their development, which, speaking generally, represents probably that of their execution. The material, when not otherwise stated, is clay-slate, which is the main rock formation of the Isle of Man.

#### INCISED. LINEAR.

1. In the summer of 1910 I found a small slab lying face down at the west end of the ruined keeill known as Cabbal Pheric, which stands in a plantation at the Spooyt Vane waterfall, on Ballacarnanemooar, in the parish of Kirk Michael. The stone (fig. 1) measures 25 inches by 5 inches, and an inch thick, and shows no surface-dressing. One face bears at the upper end a plain Latin cross rudely cut, as though with a knife, measuring from 7 to 8 inches long by  $3\frac{1}{2}$  inches; the lines,  $\frac{1}{8}$ -inch wide and deep, being irregularly scored. Mr Keig, the owner of the farm, has given this to our Manx Museum.



and Ancient Monuments Trustees, by whom it is proposed to have it set up under the Lychgate at Michael parish church;

2. In excavating the site of a keeill on Ballacurry, in Jurby, a flat, water-worn stone, brought probably from the sea-shore, was found

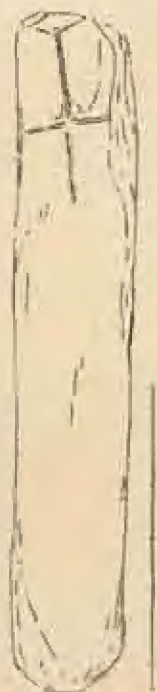


Fig. 1. Incised Stone at Calibal Pherie, Michael.

to have on one face a very finely-cut cross, the ends of the limbs decorated by cross-bars (fig. 2). It measures  $14\frac{1}{2}$  inches by  $6\frac{1}{2}$  inches, and 2 inches thick, and has been broken along its length. The cross itself is  $7\frac{1}{2}$  inches by  $5\frac{1}{2}$  inches. The bars, at points about  $\frac{1}{2}$  to  $\frac{3}{4}$  of an inch from the ends of the limbs, are from 2 to  $2\frac{1}{2}$  inches long,

The lines are only  $\frac{1}{8}$ -inch wide and deep. This is now in the Museum till arrangements can be made for having the Jarby cross-slabs set up together at the parish church.

3. One of the most interesting of these old ruined keeills is that at the foot of Cronk ny Irree Laa, on the south-west coast, described in our first report. Here we brought to light three early pieces, and another had recently been found loose by the side of the keeill. One of these had been used as a sill-stone to the east window, and was

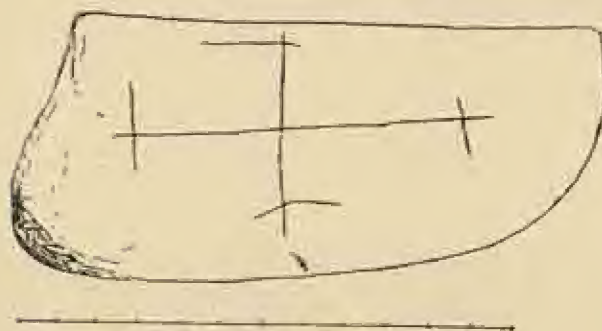


Fig. 2. Incised Stone at Ballacurry, Jarby.

found to be carved on both faces. This measures  $39\frac{1}{2}$  inches by 11 to 12 inches, and 2 inches thick. One face bears an equal-limbed cross, measuring 11 inches each way; just above this is a very small cross, also equal-limbed, about an inch each way, cut in outline (fig. 3). The other face shows an approximately equal-limbed cross, about 8 inches by 10 inches, to the left of which, above the arm, is a small crosslet,  $5\frac{1}{2}$  inches long, set on a triangular pedestal. Below the same arm is another very similar,  $4\frac{1}{2}$  inches long, but with a diamond-shaped figure connecting the limbs at half the width of the arms. Each of these crosslets has a central bar as well as a shorter upper bar—a type new to our district; the ends of the limbs terminate



in drilled hollows. The owner, Mr D. M. Irvine, finding the stone in danger of ill-treatment from idle persons visiting the site, handed it over to the trustees, and it is now in the Museum temporarily housed in Castle Rushen.

4. In the cemetery attached to the same keeill, Mrs Taggart,

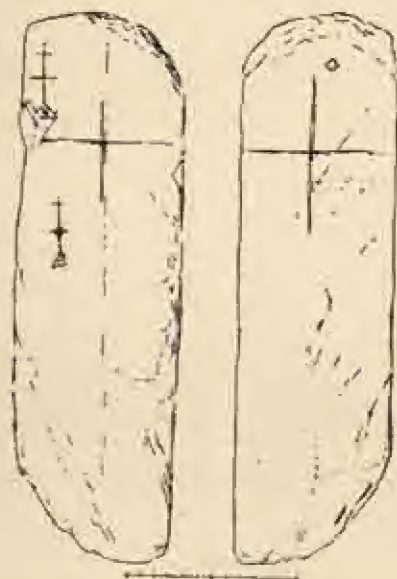


Fig. 3. Incised Cross-Slab at Lag ny Kozillee, Patrick.

searching among the loose stones in 1907, found a broken slab, measuring 27 inches by 15 inches, tapering to 3 inches, and  $1\frac{1}{2}$  inch thick, which also is now placed in the Museum. It is broken along a line of joint, and the slab originally would have been rectangular (fig. 4). One face shows a Latin cross, 14 inches by  $10\frac{1}{2}$  inches; the limbs are about 1 inch wide by  $\frac{1}{2}$  an inch deep, slightly expanding towards the ends, which appear to have been rounded or bulbous, as

in the crosses carved on St Patrick's Chair, in the parish of Marown : *Manx Crosses*, Nos. 5 and 6. Evidently they were formed by scratching in the outline and cutting out the space between, apparently with a knife, not a chisel.



Fig. 4. Incised Cross-Slab from Lag ny Keeillee, Patrick.

5. We met with another slab when examining this keeill early in 1909 ; it was very similar to the last, but rather larger, 38 inches by 16½ inches, and 2 inches thick, carved on both faces (fig. 5). One, which is badly weathered and worn, appears to have been equal-limbed, measuring about 12 inches. The other face shows a well-



formed Latin cross,  $14\frac{1}{2}$  inches by  $7\frac{3}{4}$  inches, the lines about  $\frac{3}{4}$ -inch

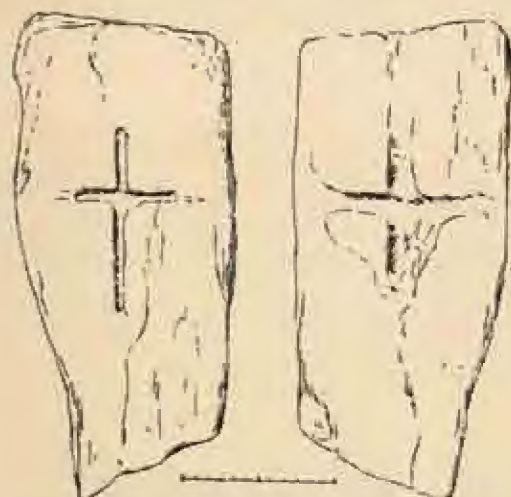


Fig. 5. Cross-Slab from Lag ny Keeillee, Patrick.

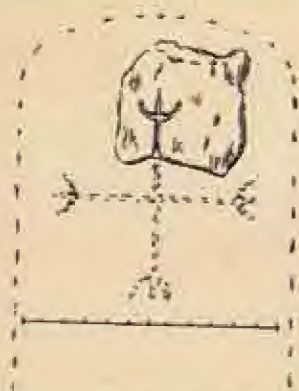


Fig. 6. Cross-Slab from Keeill Vreeshey, Marown.

wide, cut out in manner similar to the last. This was left in the keeill.

6. Within the ruins of Keeill Vreeshey, in Marown, we found a broken fragment about 6 inches square by  $1\frac{1}{4}$  inch thick, flaked off a slab which must have been about 16 inches by 14 inches, or larger.



Fig. 7. Cross-Slab, St Trinian's, Marown.

(fig. 6). This shows the end of one limb of a cross, the lines about  $\frac{1}{4}$ -inch wide and  $\frac{1}{8}$ -inch deep. The straight bar, which, as in No. 2, we sometimes find crossing the ends of the limbs, here takes the form of a curved line, suggesting the inverted D, or semicircular ending which was a favourite form in early Irish crosses, especially at Clon-



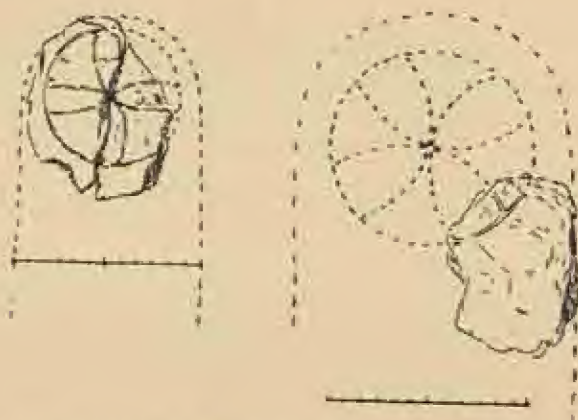
macnois. In *Manx Crosses*, at p. 16, I described this form under "fig. 10," as "derived from the Clonmacnois type." I should, however, have spoken of it rather as suggesting that type, as I do not think the form shown, for example, in Jurby No. 14, was actually derived from it, but that it, as well as the Clonmacnois forms with triangular expansions to the limbs, and probably the present example arose independently. This fragment is now in the Museum.

7. In clearing out the rubbish from St Trinian's, in Marown, the present ruins of which, though undoubtedly on a more ancient site, seem to date from the fourteenth century, we found in the chancel, at a depth of 3 feet below the level of the sill of the north door, a grave, of which one of the covering slabs measured 30 inches by 16 inches by 3 inches to 4 inches thick. Its upper face shows remains of a cross within an oval ring,  $15\frac{1}{2}$  inches by 12 inches diameter. The side limb, which now remains, terminates in a crosslet, and there is a small (intended) equal-limbed cross in the space at the side of the upper limb (fig. 7). The lines are about  $\frac{3}{4}$ -inch wide and  $\frac{1}{2}$ -inch or less deep. The rest is worn away as if by the tread of feet when the stone had formed part of a pavement. We left this exposed on the surface, above the spot where it had been found. The design is an approach to that on a broken slab at Conchan (*Manx Crosses*, No. 11), which, however, is rather more ornate.

#### INCISED. OUTLINE.

8. When we came to examine the keeill at Ballaquinney, Marown, we found, as in several other cases, remains of the base of the altar, and in turning over the small, loose surface stones of which, with soil, it was composed, I noticed a fragment of rather different appearance; upon washing this in the little stream flowing by the enclosure I found marks of carving on one face. Upon searching further, another piece was met with which exactly fitted on to it, the two together measuring 14 inches by 10 inches, and from  $\frac{1}{4}$  to  $\frac{1}{2}$ -inch thick (fig. 8).

Two more, smaller, uncarved pieces appeared to have belonged to the same slab, which originally would have measured probably about 24 inches by 12 inches. These are of the garnetiferous schist met with in the neighbourhood, at no great distance from the spot. The face shows a cross-patée formed by the arcs of four circles touching at the centre, and surrounded by a linear circle which has a diameter of 9 inches.



Figs. 8 and 9. Cross-Slabs from Ballaquinney, Marown.

9. Another broken piece of the same material, found in the same altar, proved to belong to a separate slab. It measures 11 inches by 8 inches by  $\frac{1}{4}$ -inch,—originally, perhaps, about 36 inches by 22 inches, and shows at the corner of one face the remains of a linear circle, having a diameter of about 12 inches, and the end of one limb of a cross of the same form as the last, but rather more neatly cut (fig. 9). These two have been placed for safety in the Museum. This form of cross, which in Ireland seems to be one of the oldest, though rare in Scotland, is in our district very rare, and till now has been met with only at Kirk Maughold, on the east coast (*Manx Crosses*, No. 26).

in which it is fully developed; Nos. 21, 25, and 117 show the arcs of the circles approaching, but not in actual contact.

10. At Lag ny Keeillee, literally "the hollow of the keeill" or church, which is the name of the site referred to at the foot of Cronk ny Irree Laa, in Patrick, we found yet another slab,  $31\frac{1}{2}$  inches by 10 inches

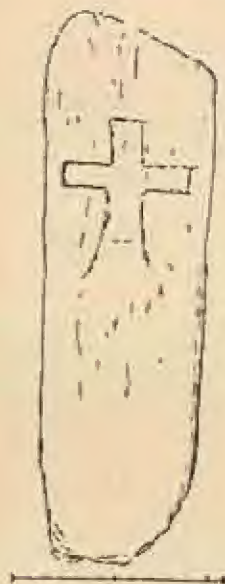


Fig. 10. Cross-Slab from Lag ny Keeillee.

by 2 inches, which bears on one face (fig. 10) an outline cross of Latin form, measuring 9 inches by  $7\frac{1}{4}$  inches. The stem expands from  $1\frac{1}{2}$  inch at the top to  $3\frac{1}{4}$  inches at the bottom, and the arms are narrower, about  $1\frac{1}{4}$  inch. This we left standing in the keeill.

11. There is a tombstone in Kirk Andreas Churchyard, which, though now inscribed to members of the Lacc family, with dates from 1675 to 1753, must, I think, have been an early cross applied to



secondary use. It is a blue slate stone, one face untouched by a tool and showing the bedding of the rock, the other surface-dressed probably when the late inscriptions were cut, for which any earlier carving was then sacrificed. It now measures 52 inches above the



Fig. 11. Cruciform Stone in Andreas Churchyard.

socket-stone in which it stands, and is cruciform in outline, being  $18\frac{1}{2}$  inches across the arms, which are formed by a notch cut in the stone at either side; it is 3 inches thick. The head has a curious bulge on one side, as though it had not been finished (fig. 11). The dressed face, which may originally have borne some simple design, such as that on the Bride stone (*Manx Crosses*, No. 14), now

shows four modern inscriptions. One of these is rather quaint, and reads :

" 1686, John Lace died.  
O Captn. Lace too soon extinct by death  
With thy dead wife art buried here beneath."

Early pieces, having the stone itself shaped to the outline of a cross, are exceedingly rare in our district, only two having been previously described.

12. In the spring of 1909, the son of Mr E. Christian of Ramsey found in Andreas churchyard the head of another cruciform stone,



Fig. 12. Cross-Head from Andreas Churchyard.

which in outline resembles that at Kirk Bride, No. 44, but is probably rather later. It measures 15 inches by 12 inches, and  $2\frac{3}{4}$  inches thick. Both faces are carved, showing a small ring in the centre, and a border formed by an incised line outlining the cross (fig. 12). The stone is cut at a sharp angle between the limbs, but the curved recess, which marks the Celtic type of cross, appears in the flat moulding and in the incised border line. This is now set up with the other Andreas' pieces in the cross-shelter erected by the Museum Trustees against the north wall of the church.

13. In making inquiries about the site of a keoill near Greeba Mills, in the parish of German, we learned that a carved stone had been found there some years previously, and was now to be seen in a house

near by. This proved to be an early piece, cruciform in outline; but with the limbs projecting so very slightly that this was only recognised by the fact that the edges showed artificial cuts under the ends of the arms. It is of a soft, blue slate, and measures 32 inches by  $11\frac{1}{2}$  inches wide, and  $1\frac{3}{4}$  inch thick (fig. 13). It is carved on both

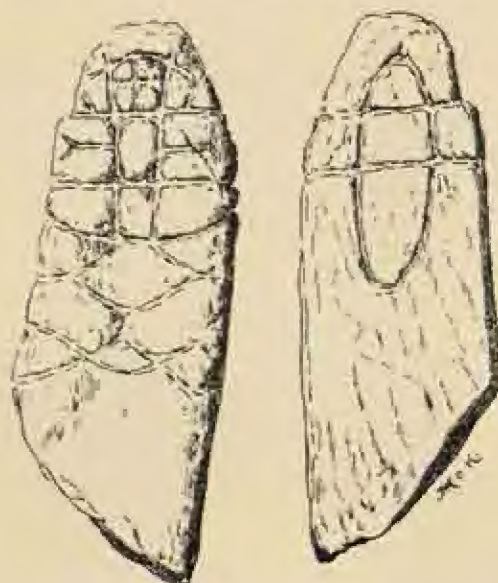


Fig. 13. Cross-Slab from Grezba, German.

faces; the more simple design on one consists of an elliptic figure crossed horizontally by parallel lines forming the arms of the cross, which is about  $14\frac{1}{2}$  inches by 11 inches. The design on the other face is more difficult to make out, but upon careful examination shows an equal-limbed cross in outline, with a curved line above and another below it, suggesting the idea of a containing ring. The stem of the cross tapers from  $3\frac{3}{4}$  inches at the top to  $2\frac{1}{4}$  inches at the bottom,



and is divided by the arms crossing it into three parts; of these, the upper one is decorated with an equal-limbed linear crosslet, the central portion takes the form of a plain oval figure, and the lower is left plain. The arms, right-angled at junction, are  $4\frac{1}{2}$  inches wide, and divided by a median line, which, on the left, bifurcates at the end; doubtless the other did so also, but its end is now worn away, and a flaw caused by a thin thread of quartz cuts it diagonally so as to give the appearance of an arrow-point. A short diagonal line radiates upwards from the middle of each arm; other radiating lines make a rude ornament, serving to fill up the space below the cross. The lines are formed by irregular scores, the spaces between being roughly worked out as though with a knife.

This has now been placed in Peel Castle, where the other crosses from the parish of German are gathered together.

14. In the spring of the present year (1911), we found at Knoc y doonee, in Andreas, the place where the Bi-lingual Inscription was met with, a flat, water-worn boulder of a reddish trap rock, 8 inches long, broken at one end, by  $6\frac{1}{2}$  inches wide, and from 2 inches to 3 inches thick. On the smoother surface (fig. 14) this bears a plain cross,  $7\frac{1}{2}$  inches by 5 inches, the limbs, which are practically <sup>1</sup> at right angles, connected by an elliptic penannular ring. The lines, about  $\frac{1}{4}$ -inch wide and  $\frac{1}{8}$ -inch deep, are worked with a punch or pointed chisel; they are not joined at the middle or the ends, and the ring is broken at the end, which now remains by two short lines radiating outwards; no doubt this would be balanced by a similar termination at the other end. One of the limbs is decorated by a short straight line at right angles to it on either side; their average width is 3 inches the two shorter being about  $\frac{1}{4}$ -inch wider than the others.

<sup>1</sup> My figure, from a photograph of the stone by Mr G. B. Cowen, Ramsey, makes the line of the short limbs appear to fall diagonally; but this, owing, I suppose, to the angle at which it was taken, is greatly exaggerated, the upper line actually falling only  $\frac{1}{4}$ -inch in a length of 4 inches.

The curve of the surrounding ring shows that the broken limb must have extended for another 3 inches or 4 inches, giving the stone a total original length of at least 13 inches, but, if designed as a head-stone, it must have been rather longer. This, if we include the one



Fig. 14. *Knoc y doonoe, Andreas.*

in the churchyard, as I think we should, will make the third pre-Scandinavian stone from Andreas parish. There must originally have been many more, but now that we have examined the few remaining keeills—the rest having been long demolished and ploughed over—it is unlikely that more will be brought to light. Not only in Andreas but throughout the six parishes which constitute the two



northern sheadings of Michael and Ayre, these pre-Scandinavian pieces are few and far between: only four have been found in Michael and seven in Ayre, while in the four remaining sheadings we have as many as seventy-seven; so that it would seem as if some other influence than that of mere natural waste and decay must have been at work, for that would equally apply to our other parishes; it would apply also in these parishes to our Scandinavian pieces which, in fact, number above the average. It is probable that the Scandinavian element was relatively stronger in these two sheadings, and it may be that the monuments of the old Celtic church suffered in consequence. It was on a cross at Kirk Michael that the Norse sculptor, Gaut, boasted in the eleventh century that he had carved it, "and all in Man," and it is difficult to believe that he had neither seen nor heard of the older Celtic pieces. The inference is that he ignored them as unworthy of comparison with those carved by himself. The Scandinavians, when they became Christian, introduced the Catholic system, and, possibly thought little of the Celtic church, and were at little pains to preserve their monuments.

15. Our most recent discovery has been that of a broken slab in the keeill at Ballavarkish, in the parish of Bride, which has on one face a carefully chiselled Celtic cross, the limbs connected by a circular ring, and the whole contained within a rectangular panel. The stone now measures 23 inches by 20 inches, and  $1\frac{1}{2}$  inch thick. The original width must have been about  $26\frac{1}{2}$  inches, and the length probably about 5 feet. It is surface-dressed and well-finished, the centres of the arcs and circle being marked by drilled holes; the lines V-shaped in section are  $\frac{1}{4}$ -inch wide and about the same deep. The cross and the lower margin of the connecting ring are bordered by lines which in the latter are extremely fine (fig. 15). We have an example of this form of cross incised on a broken piece at Maughold church: *Manx Crosses*, No. 23. Unfortunately it is but a fragment; it shows, however, that the stone was surface-dressed, and bore an incised



Celtic cross, with the limbs connected by a circular ring, and the whole surrounded by a rectangular panel. The present example is the

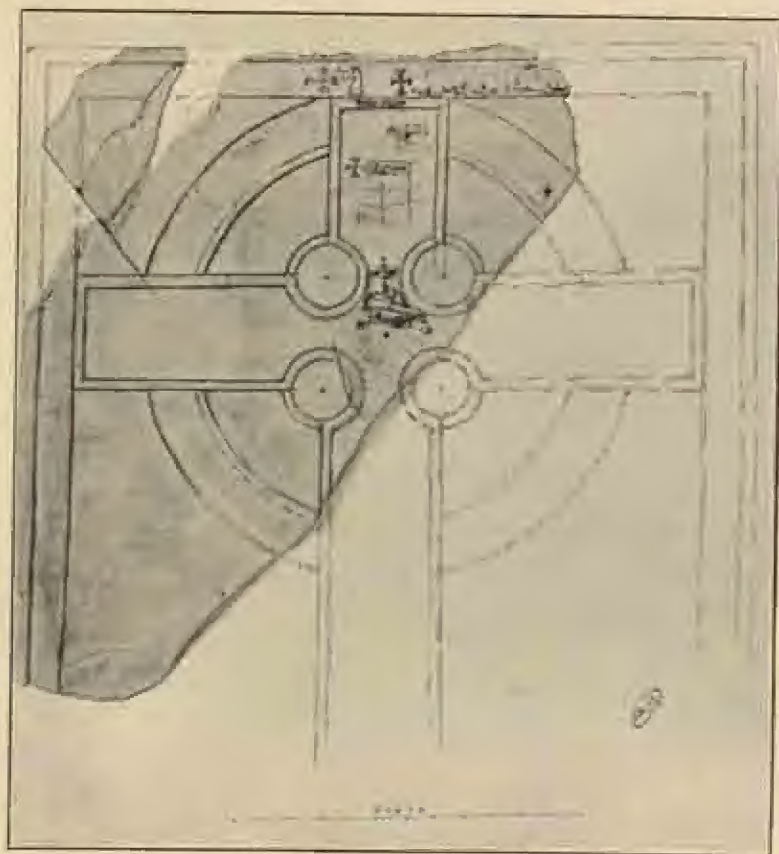


Fig. 15. Cross-Slab from Keeil at Ballavarkish, Bricke.

more valuable, as indicating the period when this form appeared in the Isle of Man, as the lettering points to the close of the seventh or beginning of the eighth century.

Just above the centre is a name carefully chiselled and contained within a rectangular panel, the corners of which are decorated with finely-drawn birds' heads. A flourish, in appearance not unlike the figure of a mushroom drawn sideways (which, at a first glance, might be taken for a letter), is followed by the word *LUGRI*. In the middle of the upper limb is another name, also chiselled and contained within a rectangular panel, which is, however, not ornamented, namely—*DIPRUI*. The upper border of the same limb contains a third name, cut lightly and not with a chisel, which reads—*CONDLICCI*. There is yet another inscription on the upper band of the rectangular panel, which encloses the cross; this is scratched rather than cut, and some of the letters are flaked or worn away, but it appears to read—*NAB[O]R[AI]SCRIBA + BREED*. . . . There would even seem to have been yet another word scratched very lightly below the name on the upper limb; the initial is distinctly the small Celtic *n*, and is followed by still fainter marks, which now look like *UUI*.

On the upper bar of the surrounding panel, and on the cross, are several small figures of animals and crosselets lightly cut or scratched. One of them, just above the first name, may possibly, to judge from its position on the cross and from the fact that there is a small crosslet cut above it, be intended for the well-known symbol, the *Agnus Dei*; if so, it is the first instance on our Manx monuments. The other figures would seem to be purely decorative, and resemble the little figures scribbled in the margin of Celtic MSS. These small panels, with the inscriptions, are given in an enlarged form in fig. 16.

In the first two names the letters consist of capitals and minuscules mixed; they are evenly spaced, and well formed; in the others they are in minuscule. Their character indicates the period as that of the seventh or early eighth century. It is interesting to compare them with the other four inscriptions in Latin, which so far are all that have been brought to light in the Isle of Man. See description, with figures, in *Proc. Soc. Ant. Scot.*, vol. xlv. p. 437. The names all appear

to be Latinised forms of Celtic men's names; but Sir John Rhys, to whom I sent drawings, did not recognise any as previously known.

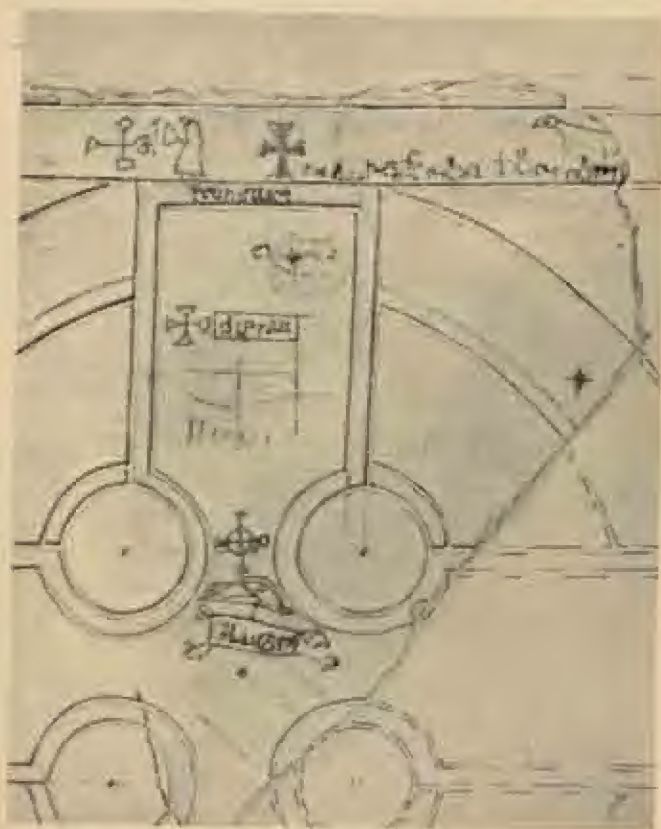


Fig. 16. Enlarged View of Panels and Inscriptions.

I would suggest, from its position in the place of honour, as well as from its more finished and decorated appearance, that the central one is that of the man, possibly a cleric, to whom the monument was first erected, and that the one on the upper limb was the next. The



fact that these two are chiselled, the others being only lightly cut or scratched with a pointed instrument, that they are both contained within small panels, and that there is a resemblance in the lettering, leads to the conclusion that there was very little, if any, interval between the carving of them. The next would be the name on the border of the same limb. One reason why so many should have been commemorated on the same tombstone might be that they belonged to the same monastic "family"—were clerics connected with the same Keeill Varkish, St Mark's church; again, such a finished monument would in those days be rare and costly, and even to get a suitable slab from the nearest point where rock is to be met with, some 6 miles south to south-west across the curragh, would be no easy task. The inscription on the top, which is entirely in minuscule, gives the name of the man who cut the little figures on the cross, and, perhaps, cut the name on the border of the upper limb. No decorative skill is displayed in their arrangement; but these little figures, as well as the forms of the small letters with their flourishes, strongly suggest the hand of a penman rather than that of a sculptor, and the word *scriba* explains this; the man, whatever the precise form of his name, having occupied the position of scribe in some Celtic monastery. From the beginning of the sixth century onwards the scribe was a very important personage, and in the *Annals of the Four Masters* we meet with many of their names; but in the Isle of Man, where we have no such annals or early records, the present example is the first contemporary evidence of their existence.

It is most unfortunate that this piece has been flaked off a slab which was probably about 3 inches thick originally, though now reduced to  $1\frac{1}{2}$  inch, for, on the left edge, as one faces the cross, are three carefully chiselled scores, which have all the appearance of being the remains of an Ogam inscription, making, if that be so, another Bi-lingual in Celtic and Latin, and the first example in which the Latin is in mixed minuscules and capitals. The proprietor of

the farm, Mrs E. C. Farrant, has presented it to the Manx Museum and Ancient Monuments Trustees, by whom it is proposed to have it set up, along with the others from the parish, in the shelter erected by them at Andreas church.

#### IN RELIEF.

16. The last piece to be mentioned is one of much later date and of a different character, belonging to our Scandinavian series, and dating



Fig. 17. Scandinavian, Kirk Michael.

probably from the twelfth century. This was found last summer by Mr J. Sayle in his garden, which adjoins the parish churchyard of Kirk Michael, and was presented by him to the Museum Trustees, who have

arranged to have it set up under the large Lych-gate there. This fragment (fig. 17) measures 16 inches by 9½ inches, and 1¼-inch thick, and has been flaked off what must have been a large and handsome slab. The carved face shows a portion of the shaft of a cross and of the space to the right of it. The former had evidently been decorated with a design met with on several of our Scandinavian pieces, e.g. the Joalf slab, also from Michael, of a double twist interlaced with



Fig. 18. Robed Figures from Cross-Slabs at Jurby.

diamond-shaped rings, the outer bands being scored with diagonal lines. The space to the right of this shows above, a robed figure, with a four-pronged staff in one hand, resembling that on a Jurby slab (*Manx Crosses*, No. 99), in which case I suggested that it might have been intended for Hyndla, the wise woman, the Seer, who foretold of Ragnarök and the Day of Doom. As in that, we note the dog-face, the conventional mode of representing the skirts of the flowing robe, and the long braided hair (fig. 18), but the latter carries no staff, and the decoration of the garment is by cross-hatching. At



Jurby, however, there is another broken slab, No. 98, on which is seen the remains of a similar figure that does carry a staff with four-pronged fork; the head is broken off, but the folds of the skirt are indicated by lines, as in the present example; the design, too, on the shaft of the cross on one face is similar, and these three pieces show altogether so many resemblances that they are probably contemporary.

Taken by itself I should have supposed the figure below this to represent Grani, the steed of Sigurd the Volsung, though I should not have expected to find it alongside one of Hyndla. The horse is tethered by a conventional piece of knotwork, and has upon its back the chest containing the gold-board won by Sigurd from the dragon Fafni. We have four pieces—from Jurby, Malew, Andreas, and Maughold (*Manx Crosses*, Nos. 93, 94, 95, and 96)—which undoubtedly illustrate scenes from the Volsung Saga. In each of these the horse appears; and in the latest, 96, which from its having been found at Ramsey, where King Olaf was slain in 1153, we may suppose to have been erected to his memory, the chest on the back of Grani is greatly emphasised. But the character and the execution of this new example differ from all four, and it must be the work of another artist, possibly that of the Heimdall stone, Jurby, No. 99.

We get but little help from the few broken runes on the remaining edge, the tops of which alone are visible. I can clearly make out the word *ATFER*, which no doubt was preceded by the customary formula, *A. B. raisti crua thona*, and followed by a name of which only the letters *MU* . . . are now left. The spelling of this word varies on different monuments; but only at Ballaugh, No. 87, do we meet with it in this form, having the diphthong *At* for *æ*.

## IV

EXCAVATION OF A GALLERIED STRUCTURE AT  
LANGWELL, CAITHNESS. By A. O. CURLE.

If you leave the main north road over the Ord of Caithness just where it assumes a steep gradient down to Berriedale, and follow a track to the left, along the top of the high bank of the Langwell water, you will reach at a distance of about  $\frac{1}{2}$  mile from the road, a ravine with a small burn flowing in the bottom of the hollow. On the far side of the burn, and towards the head of the ravine, are the ruins of the broch of Burg Langwell, which has been partially excavated. Some 200 yards north-west from this broch, and just within the birch-wood which stretches upwards from the river-bank, is situated the galleried dwelling, the subject of this paper. When I first saw it, in the summer of 1910, its main features could be made out, consisting of a circular enclosure like a hut circle, with a curved oblong chamber adjoining (fig. 1), within which there protruded, from a mass of huge stones thickly covered with moss and grass, five upright pillars to a height of about 3 feet 6 inches, three along one side, and two on the other, while a sixth lay displaced towards the inner end. One pillar supported the end of a cap stone, whose other extremity rested on the top of the surrounding wall. At the lower end of the structure, and more within the hut circle than the galleried chamber, lay a great cairn-like mass of stones, measuring some 20 feet in diameter and 3 feet 6 inches in height, on which several birch trees had established themselves. No ruins enumbered the interior of the hut circle.

In order to obtain details of the plan, and if possible to recover relics that might throw light on the question of the period of occupancy of this class of structure, I decided to excavate the ruin as far as



possible. This, by the kind permission of his Grace the Duke of Portland, who afforded me every facility, and with the aid of a small grant from the Society, I was enabled to do.

Reference to the plan (fig. 2) will show the form of the construction with its two main divisions.

The hut circle is almost circular, measuring 27 feet across by



Fig. 1. Galleried Chamber at Langwell previous to excavation.

28 feet from front to back. It is surrounded by a low stone wall, with an average width of 6 feet, and completely overgrown with turf. The level of this wall is very regular at about the height of a single boulder such as is used to face it; that is to say, about 18 inches. On the north-west is a curved recess extending inwards for 6 feet, with a breadth of 2 feet.

From the north-east a passage through the wall, some 2 feet 2 inches in width, leads into the circle from the outside, while another passage from the circle itself communicates with the galleried





chamber at its lower end. The latter chamber did not appear to have had a separate entrance from outside, but the wall where left blank on the plan was untraceable, owing to the trees growing on the top of it. Lying parallel with the hut circle on its east side, with a common wall, is the galleried chamber, which has an extreme length from back to front of 48 feet. It is divided into two parts by a cross wall at about 21 feet from the lower end, pierced by a doorway. The outer division appears to have formed a courtyard, probably open to the sky, and slightly broader than the back division, with a greatest breadth of 16 feet. The inner division measures some 12 feet 6 inches behind the cross wall, and slightly expands towards the inner end, which is rounded. The general slope of the ground is towards the east, and the whole chamber has been to some extent dug out, so that, at its inner extremity, the floor level lies some 4 feet to 5 feet below that of the ground outside, while at the opposite end the difference in level is only about 2 feet. Commencing with the excavation of the outer division, we found the old floor level, at a depth of about 2 feet beneath the present surface, covered with an accumulation of soil and occasional large stones. One of these stones was deeply pitted with holes seemingly made by limpets, thus indicating the source from which it had been brought. Most of the larger stones appeared to have been quarried. The floor was firmly compacted and discoloured, and covered with a black deposit to a depth of from 1½ inch to 2 inches, containing numerous particles of charcoal, but no trace of shells or bones or of any food refuse or pottery were found in it. The light-coloured sand of the subsoil made the floor level easily distinguishable. Near the centre (2 on the plan) lay the upper half of a rotary quern, with two perforations in the axial line made from both sides, each showing a slight constriction near the centre, and there came to light, also, half of a flat disc-shaped stone, 7 inches in diameter, with a small concavity in the centre, measuring 2½ inches across, marked with numerous small pittings. A view



of the inner division is shown in fig. 3. The divisional wall was some 4 feet in thickness, and was much broken down. The entrance through it towards the west side, 3 feet wide, was flagged, and there stood on either side of it, at its inner end, an upright stone, 3 feet 8 inches in height, with a sharp-edged sill between, 5 inches in depth. Towards the east side there occurred a broad gap in the wall, some 3 feet in width, blocked with a mass of earth



Fig. 3. Galleried Chamber at Langwell after excavation.

and stones, on the top of which two large slabs lay horizontally, though evidently not *in situ*. Possibly one originally stood upright, and the other, which was partially superimposed on it, may have been a cap stone resting upon it. That the gap had not been built over was evident from the discoloration of the floor within it. Behind the wall onwards to the back of the chamber the floor was covered, to a depth of several feet, with massive slabs; some of which, from their length of 6 feet to 7 feet, had evidently been cap stones from the walls to the pillars, or had been laid transversely, while certain squarish



blocks had probably been used to complete the roofing. As will be seen from the plan, the two rows of pillars do not maintain throughout the same relative position to the walls of the chamber, but deflect towards the entrance. These pillars stand each about 6 feet in height above floor level, are set from 2 feet 3 inches to 4 feet 7 inches distant from the walls, and leave a central nave between the rows, varying in width from 4 feet between the inner pair to 5 feet at the opposite end. On only one does the cap stone still rest (fig. 4). The wall of the structure, where remaining fairly complete, is well built, the stones increasing in size towards the top, some of them in that position measuring 2 feet to 3 feet in length by 1 foot to 1 foot 4 inches in thickness; this arrangement being evidently adopted to provide solid imposts for the ends of the roofing slabs. So massive were the stones which encumbered this chamber, that it was found impossible, towards the inner end where the wall was higher, to move them without the assistance of a crane. The area shaded on the plan was therefore not cleared, though the actual floor level was at one point exposed at the back for the purpose of obtaining a section. It was not possible to ascertain if the central nave had been roofed, but from the stones found I am inclined to think that if it had been so a stone roof was not used. In the front portion of this division, the area behind the wall, there were found a sufficiency of large slabs to admit of a partial roof, but not for a complete roofing, nor was there any indication of the removal of a pillar, and without some such support the span between the terminal pillar and cross wall on the east side would be too large to have been covered by stone in the method here employed. The floor, as in the outer division, was covered with a black deposit containing charcoal, and at the spot marked (1) on the plan there was found *in situ* resting immediately on the uncontaminated sandy subsoil a saddle quern (fig. 5), measuring 18½ inches in length by 14 inches in breadth at the upper end and 10 inches at the lower. At the latter extremity the stone was much worn away. Near it was found the

rubber, a round granitic pebble, irregular and rough except on one face, which was worn smooth by contact with the quern. The fact



Fig. 4. Upright Pillar and Cap Stone in the Galleried Structure, Langwell.

that the sand beneath the quern was in a condition of natural purity implies that it had always rested where found during the period of occupation. No trace of pottery was found here either, nor of food refuse, unless the two bones and a tooth, probably of a deer, can be



counted as such. One small piece of slag was recovered. In neither division was there a definite hearth exposed. The hut circle was not cleared, but excavations were made at several places within it, which disclosed no signs of occupancy. The recess in the wall was thoroughly examined; traces of charcoal were found within it; and fragments of



Fig. 5. Relics from the Galleried Chamber, Langwell.

shaley stone picked up outside it showed the influence of heat, suggesting that it had been used as a fireplace or furnace. The cairn-like mound at the entrance is difficult to account for, except on the supposition that it represents the material excavated from the galleried chamber. Where it faces the interior of the hut circle and chamber its outline is marked by large flat boulders carefully laid to follow the lines of the structures.



As noted elsewhere,<sup>1</sup> this is an example of a class of structure of which some eighteen examples were observed in the county of Caithness, and these all in the parish of Latheron. The inaccessibility of situation seems to be a feature as well as the peculiarity of the interior arrangement, for the majority of them were found up the straths which lay in the hilly region dominated by Morven. The plans take two marked forms—circular and oblong. The first form presents an analogy to the structure at Uishniah, in South Uist, described by Capt. Thomas,<sup>2</sup> where for the pillars and cap stones are substituted built radial piers and beehive roofs, and to kindred remains found by Mr Erskine Beveridge, and described by him in his recent work on North Uist. The second or oblong form has curving ends and restricted breadth, so that the area of occupation gains by length what it loses by departure from the circular form. This latter plan affords another advantage which would lead me to suspect that it is a later development. The circular variety with its surrounding gallery presents a space in the centre of some 17 feet diameter, and has, moreover, a full interior diameter of from 17 feet to 55 feet, an area too large to be spanned either by single blocks of stone or by a beehive roof. If such a roof were possible, however, it would have risen to a great height and have required much material of which there was no trace in the interior of any of the circular examples. The second plan, with its undiminished accommodation, restricts the space between the parallel rows of pillars to some 4 feet to 5 feet, a space which could be roofed, if desired, without difficulty, and is supplied with an outer court, as seen in the Langwell example, which would correspond to the open space in the centre of one of the circular structures. It is worthy of remark that these buildings are usually to be found in pairs or forming part of a larger plan, as in the instance described above. The attached construction in that case is, to all

<sup>1</sup> See *Ancient Monuments Commission's Report*, etc., Caithness, pp. 39 and 40.

<sup>2</sup> *Proceedings of the Society of Antiquaries of Scotland*, vol. vii. p. 173.

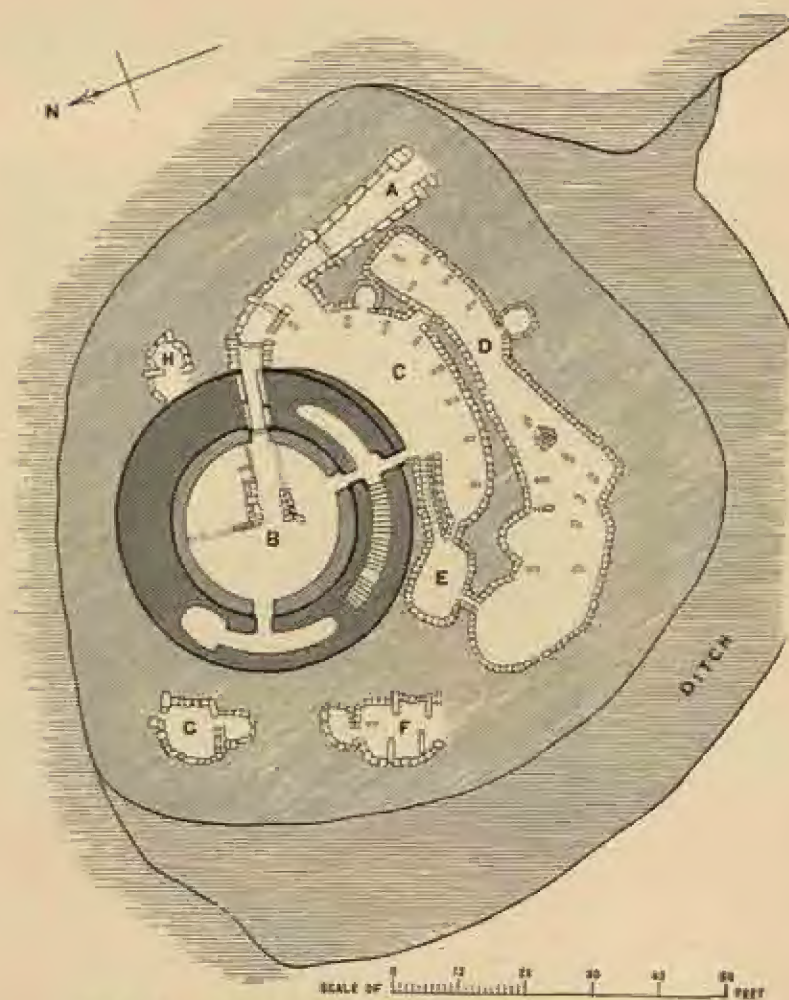


Fig. 6. Plan of the Broch of Yarrows, showing Galleries Structures alongside the Broch.



appearance, a hut circle differing in no particular from many others to be seen in the adjacent county of Sutherland. Adjoining the broch of Yarrow, when excavated by Dr Joseph Anderson in 1866-67, there were noted a number of outbuildings erected against the broch and enclosing it on one side. In two of these, which took an irregular curving



Fig. 7. Interior of Galleried Structure at Broch of Yarrow, showing fallen pillars.

oblong form, there occurred along the side, set parallel to the walls, upright pillars, dividing the chambers as it were into stalls. These, I have no doubt, were the supports of roofing slabs of a galleried dwelling. The plan reproduced (fig. 6) indicates the arrangement very clearly, while the illustration (fig. 7) shows a number of the pillars now laid prostrate—a fate which has overtaken almost the whole of them, and fig. 8 shows their original appearance when the broch was excavated.

These outbuildings were found to rest on food refuse presumably



thrown out of the broch, and on that account were declared to be secondary, consequently in this instance demonstrating the erection of one of these galleried dwellings at a period subsequent to the original construction of the broch of Yarrows. From the scanty relics recovered in the Langwell dwelling we can draw no definite conclusions. The rotary quern and the saddle quern are both domestic utensils



Fig. 8. Original appearance of the Pillar Slabs in the galleried structure outside the Broch of Yarrows. (From a photograph taken by Mr Johnston, Wick, in 1887.)

found in brochs, and, while the former existed in use until the nineteenth century, we know not when the latter, its predecessor, ceased to be employed. The disc-like stone with the pitted concavity is an object of indefinite use, examples of which have been found on the Culbin Sands and many other inhabited sites.

The resemblance of the circular galleried structures to hut circles is obvious to anyone familiar with the forms of the latter, and they may, to some extent, be regarded as derivatives of that type of dwelling;

but as the surrounding galleries supply analogies to the underground houses, their development may have sprung from both types. It is characteristic that, wherever found, they are in part, at least, dug out, and thus in a modified sense subterranean. In unexcavated examples the extent to which this is the case is not evident, as the pillars stand above ground to a height of only 3 or 4 feet, or are even covered, as at Housty of Dunbeath, to within 18 inches of their heads, though, as demonstrated in the Langwell structure, they may extend to a height of 6 feet above the floor. In the neighbouring strath of Kildonan, in Sutherland, there are a number of cases of associated hut circles and earth-houses, the latter entering from the interior of the former and passing underneath the bank, which is usually extended in bulk to cover it. Now, though these earth-houses are narrow and devoid of air and light to such an extent that one is tempted to question their use as human habitations, it seems a short step from the hut circle with enlarged bank on one side covering a purely subterranean gallery to such a structure as this, at Langwell, consisting of a hut circle and contiguous intercommunicating chamber partially subterranean. The covered-in portion of this structure at its inner extremity when complete cannot have projected from the surrounding level more than a couple of feet or thereby, and covered as it no doubt was with heather or turf, it must have been an inconspicuous object, and very cave-like in appearance, viewed from the entrance.

This brings me to the last link, an etymological one, which shows the resemblance the two classes of structure bore, if not to each other, at least to a common prototype. To the galleried structure the name "wag" in former times was evidently applied and still remains in use, though now transferred from the structure to the place or site, *e.g.* "Wag-more rig," "Wag burn," and "the Wag," with in each case one or more of these ruins in the immediate neighbourhood. "Wag" is the Gaelic "Uamhag," the diminutive of Uamh, a cave, which in its turn we are familiar with as applied to an earth-house in the Anglicised form of "Weem."



MONDAY, 8th January 1912.

PROFESSOR THOMAS H. BRYCE, M.D., Vice-President,  
in the Chair.

A Ballot having been taken, the following were duly elected  
Fellows :—

J. T. T. BROWN, Writer, Ashfield, Cambuslang.  
JOHN GIBSON, Agent, British Linen Bank, Dundee.  
JOHN KELSO KELLY, 199 Broughton Place.  
SIR JOHN WESTALL KING, Bart., Stanmore, Lanark.  
JAMES S. RICHARDSON, Architect, 4 Melville Street.

The following Donations were laid on the table, and thanks voted  
to the Donors :—

(1) By SIR HERBERT MAXWELL, Bart., LL.D., D.C.L., *President*.

Flanged Axe of Bronze, 5½ inches in length by 1½ inch across the  
cutting edge, narrowing to ¾-inch at the butt, flanges very slight,  
step-ridge also slight, and placed 1½ inch below the butt, found at  
Innermessan, Wigtownshire.

(2) By HERBERT A. GRUBER, British Museum.

Silver Penny of Edward, London mint, from the Blackhills hoard,  
Parton, Kirkcudbrightshire.

(3) By R. OLIVER HISLOP, Newcastle-on-Tyne.

Silver Penny of Alexander III., from the Mellendean hoard, Rox-  
burghshire.

(4) By MRS WHITE, 45 Gordon Square, London.

Irish Shilling (2nd issue, 1605-25) of James I.



(5) By JOHN M. DAVIDSON, F.S.A. Scot.

Lanark : a Series of Papers by the late Hugh Davidson, F.S.A. Scot.  
With a Biographical Sketch by Rev. Robert Logan, F.S.A. Scot.  
Privately printed. 8vo. 1910.

(6) By JAMES RITCHIE, Corr. Mem. S.A. Scot.

Round Seal of Brass,  $1\frac{1}{2}$  inch in diameter, with handle at the back 1 inch in length, terminating in a loop for suspension, inscribed in Gothic lettering S. THOME MEIRNIS round the margin, and in the centre a saltire couped, with initials T. M. in the flanks, and a bear's head erased in base, dug up in the churchyard of Inverurie, Aberdeenshire.



Fig. 1. Seal of Thomas Meirnis. (1).

(7) By JAMES MACLEHOSE, the Publisher.

Survivals in Belief among the Celts. By GEORGE HENDERSON, M.A. 8vo. 1911.

(8) By the Rev. J. B. MACKENZIE, F.S.A. Scot.

Episode in the Life of the Rev. Neil Mackenzie at St Kilda from 1829 to 1843. Edited by his son, Rev. J. B. MACKENZIE, minister of Kenmore. Privately printed, 1911.

(9) By JOHN ALEXANDER INGLIS, the Author.

The Monroes of Auchinbowie and Cognate Families. Privately printed. 4to. 1911.

(10) By Rev. ROBERT LOGAN, F.S.A. Scot., the Author.

Genealogical Chart of the Royal Family of Great Britain in the Scottish, Anglo-Saxon, Norman, Welsh, Guelph, and Wettin Lines. Folio, *n.d.*

(11) By the SYNDICS OF THE UNIVERSITY PRESS, Cambridge.

The History of Scotland to the Present Time. By Professor P. HUME BROWN. 3 vols. 8vo. 1911.

There were exhibited :—

(1) By DAVID BARNETT, Municipal Museum, Edinburgh.

Rubbings of fragments of cross-slabs with Celtic ornamentation recently found in Rosemarkie churchyard, viz. :—

Rubbing of a fragment of a cross-slab, 15½ inches in length, the cross incised upon it having a shaft 4 inches in breadth at the bottom, which is broken across and incomplete at top, the arm on the right wanting, that on the left incomplete, but showing the rounded hollow at the intersection characteristic of this form of Celtic cross.

Rubbing of another fragment of a similar slab, 16 inches in length, with part of the end of the shaft of a similar cross on it.

These two fragments were discovered in the grave of Lieut. Henry Garrett Moore, who was accidentally drowned in the Moray Firth on 3rd September 1910.

Rubbing of a cross-slab, 2 feet 5½ inches in length by 16 inches in breadth, bearing a cross incised with double outlines, the shaft 5 inches in breadth, the junction of the arms and shaft stepped above and below, and the centre part cut out so as to make a sunk cross, 10 by 10 inches, the base and summit stepped.

Rubbing of a fragment of a slab (fig. 2), 17 inches by 16 inches, sculptured in relief with a conventional tree with scroll branches and buds.

These two were found in a grave adjoining that in which the former two were discovered.

Rubbing of part of the top surface of a large boulder found in a clay-pit on the farm of Wester Craigland, parish of Rosemarkie. It shows a group of cup-markings, about  $2\frac{1}{2}$  inches in diameter, set close together, and twelve in number, hence known locally as "The Twelve Sons of Jacob."



Fig. 2. Portion of Slab with sculpture in relief.

Rubbing of a portion of the surface of a large boulder, measuring 5 feet by 5 feet, on the farm of Blackhill, parish of Kiltarn, covered by about 40 cup-marks, one of which is surrounded by a ring.

The following Communications were read :—



## I.

SOME SHETLAND BROCHS AND STANDING STONES (BEING THE CHALMERS-JERVISE PRIZE ESSAY<sup>1</sup> FOR THE YEAR 1911). BY ELIZABETH STOUT, HAMNAVOE, BURRA ISLE, SHETLAND.

There is no doubt that the Northern and Western Isles of Scotland present a rich and varied field in which the archaeologist may mine, and that deeply. The successive peopling of these islands by different races, each of which has left traces more or less distinct, lends interest to the study of the objects of antiquity that confront one at almost every turning.

Shetland, lying as it does to the extreme north of Scotland, and out of the beaten track, has been, until within recent years, almost a *terra incognita* to Southrons. Vexed by storms one day, and smiled upon by the fitful sun the next, surrounded by turbulent seas which harass even our modern, well-equipped steamers, it remained for long shrouded in mystery, and the inhabitants pursued their way, and pulled down their Celtic castles to build their plain thatched huts, levelled their standing stones to incorporate them in dykes, and dug out their grave-mounds to provide dry storage for their winter supply of potatoes—partly, I presume, from a lack of education and of proper reverence, but mostly from dire necessity, for the weary fight

<sup>1</sup> The late Mr Andrew Jervise bequeathed a proportion of the residue of his estate to the Society of Antiquaries of Scotland, taking the Society bound to award the interest annually as a prize, to be called the Chalmers-Jervise Prize,—“To the writer (not a Fellow of the Society) of the best paper (illustrated) upon any object or objects of Prehistoric Antiquity in any part of Scotland; each county, island, or other notable district being taken up annually as the Society may be pleased to announce to intending competitors.” The fund was left to accumulate until it would enable the Society to announce a competition for a prize of ten pounds annually; and the first competition, duly advertised, took place in 1911, the area selected being the county of Orkney and Shetland. The competitors were four in number, and the prize was awarded to Miss Stout for the essay now published, illustrated by twenty drawings, mostly in water colour.

against cold and hunger forced the ancient islander to make the most of the scanty material then at hand. However, when the zeal of the antiquarian prompted him to examine these remote isles, he was met with evidence enough of the existence of objects of great historical interest to warrant their further preservation, and to recommend Shetland as one of the most fascinating fields open to the student of Celtic and early Norse civilisation.

The traveller in Shetland is everywhere met by two kinds of objects of antiquity—the broch or Celtic castle and the standing stone. If his is a keen eye, he may recognise the early ecclesiastical remains, the stone circles, or the burial mounds which are to be found here and there, but owing to the resemblance of the latter to the ordinary "knowe" this is a matter of some difficulty. The earth houses or mound dwellings may also defy detection for the same reason, and unless our traveller recognises the "thunder-bolt" which the crofter preserves in his dwelling to safeguard himself, his family, and his roof-tree from the effects of a thunderstorm, to be the stone axe of the Celt, his attention will probably be arrested in the way of antiquity in the islands by the brochs and the standing stones only. How they rear themselves in defiance of man and time, these hoary monuments of an unrecorded age! Here one may see a broch on the edge of a beetling cliff, frowning on the waves thrashing at its base, there in the midst of an old "tún" or township, or on an islet of the sea. Or a huge, lichen-covered monolith may seem to arise out of the midst of a valley, or may stand on the slope or on the crest of a hill, oblivious alike to the dawn and the sunset, the keen wind and the snow and ice, and to the tears and smiles of the men who come and go and live their little lives, leaving another generation to wonder as they have done at the silent sentinel. Whose hands reared these massive monuments and laid stone upon stone to form these marvels of construction—the brochs? Written records have we none to tell us to whom we may attribute either standing stone or broch,



and our inferences must be made from the few facts that research, with her patient, working hands, has brought to light.

Beyond the fact that Thule was "seen" when Agricola visited Orkney towards the end of the first century, we have no authentic information regarding it, except the scanty references made to it by monastic annalists who record the visits of certain missionary followers of Columba to its remote shores. Orkney is more favoured in this direction, owing probably to its being more easy of access from the contiguous shores of the North of Scotland, although the evidence supplied by the references to it is somewhat conflicting. We have it on the authority of Tacitus that Agricola "conquered" Orkney, thus inferring that the islands were inhabited; then a century and a half later Solinus describes the islands as uninhabited, and inaccurately as three in number—"Numero tres, vacante homine, non habent silvas tantum junceis herbis inhorrescunt, caetera earum nudae arnae et rupes tenent,"—which leads us to wonder how the original colonists could have been entirely wiped out. We have a later account of the rout by Theodosius of a tribe of Saxon pirates which occupied Orkney in A.D. 368. Claudian in referring to this says: "Maduerunt Saxone fuso Orcades incauit Pietorum sanguine Thule." The Romans had evidently found that they must bestir themselves against these Saxon rovers who had built their nests for the time being in the Orkneys. The subsequent peopling of the islands by the Scandinavians, whose descendants occupy the land to this day, is well established by historical testimony, but, strange to say, these Scandinavians have left no record of inhabitants they found in the islands on their arrival. Were the islands again uninhabited, or did the Vikings kill out the unfortunate residents? We cannot say.

If we accept these accounts of Orkney, fragmentary as they are, to be true, we are naturally led to wonder if they apply to Shetland. Were the islands uninhabited when it was recorded, "Dispecta est et Thule"? Did Theodosius visit Shetland? Roman coins have been



dig up here and there, and the remains of a "Roman" fort are said (but on very doubtful evidence) to exist in Fetlar. These coins could either have been carried thither by Theodosius' soldiers or by the roving Vikings. Who can tell? If the Romans did cause Thule to run warm with the blood of Picts, were these Picts wholly exterminated, or did they exist to become the victims of the followers of Odin and Thor? Mr Jacobsen, to whom we are indebted for an illuminating exposition of the dialect and place names of Shetland, is decidedly of the opinion that the Norsemen did not extinguish the Picts in Shetland, as it was not their custom to kill those who did not oppose them sword in hand, and in any case the women would have been spared. All is uncertain and vague, and we turn almost with relief to the more sure evidences afforded by the relics that have come down to us out of the past.

We cannot say that the Paleolithic or early stone-age man was ever in existence in our country, as we find no remains to justify such an assertion. On the other hand, we find many antiquities which undoubtedly belong to the Neolithic or later stone age. Many people have contended that a Finnish race—the Laps and Finns who figure in Shetland lore—occupied the islands long before the advent of the Norsemen. These Finns were the original inhabitants of Norway and Sweden until ousted by the Norsemen, and now they occupy only the northern end of the Scandinavian peninsula. A place is claimed for these Finns only in the traditions of the people, for the earliest remains identified are similar to those found on the mainland of Scotland, and are undoubtedly Neolithic; therefore we can hardly entertain the Finnish theory until substantiated by something more definite.

We know that Irish monks penetrated to Shetland somewhere about the fifth or sixth centuries, and established themselves as the Pope or priests, and that the Christian faith flourished and spread, as indicated by the remains of chapels dedicated to purely Celtic saints, by the frequent occurrence of the word Papa or Papal in the

place names, and most surely of all by the Ogham-inscribed stones of a distinctively Christian character which have been found in various parts of the islands. Further, we know that the Scandinavians invaded Orkney and Shetland and made permanent settlements in the islands in the ninth century, their descendants or the descendants of their union with Celts being the real Shetlanders of the present day; and before these warlike pagans the Papæ and their Christianity alike vanished, and the worship of the true God died out, until there was a resurrection of the dead faith brought about by King Olaf Trygvissón in the eleventh century. Considering all these things, we are forced to place the period of the Neolithic man in Shetland as prior to the establishment of the Papæ, although the use of some of the stone implements that are found may have continued during the first Christianisation of the islands. How far prior to this period it is idle to surmise, but the Neolithic man probably found his way to Shetland *via* the Orkneys some time after he had established himself in Scotland. To this Neolithic period we may ascribe most of the uninscribed or unornamented standing stones, grave mounds and cists, and weapons of stone.

The race of people who have left other remains was undoubtedly Celtic, as similar antiquities are only to be found in purely Celtic areas. Old Welsh manuscripts have recorded that some time before the Christian era, the Celts overran the greater part of Europe, and, after settling in Britain, retired into Scotland, whence they resisted the Romans. These Celts have been described as *Pichti* or *Fichti* in Welsh records, which meant the "men of the open country," and it was owing to their habit of painting their bodies with woad that the Latin term *Picti*, which resembles the real *Pichti*, became suitably applied to them; and the term *Pict* became a generic one to describe any wild tribe of the North. We may assume, then, that some of these ancient stone remains and constructions were the work of the *Picts*, which is quite in accordance with tradition.



I have referred to the standing stones and to the brochs as being particularly noticeable to the stranger. I made it my duty, but it was a greater pleasure than a duty, to visit many of these interesting objects of antiquity, sketching some of them, and pondering over them all, trying to imagine how they looked when the ancient Celts erected them. The mode of life of these people must have been a strange and <sup>primitive</sup> one, and yet they have left monuments before which we, of the twentieth century, stand in bewilderment. I cannot help approaching these objects with a certain reverence, for I feel that were we placed in similar circumstances to these Celts, it would be a long time before we could attain to like manifestations of skill, energy, and a high intelligence.

I have not been able to arrive at any computation of the number of standing stones in Shetland. They, or the remains of them, are to be found in almost every parish. The majority of them are roughly fashioned into a sort of slab, although some of them exhibit no distinct formation of this kind. They are of varying heights up to 12 or 14 feet, although they must all have been considerably larger when one takes into account that they have been subjected to the weathering action of the atmosphere and the spoiling hand of man for so many centuries. There seems to be no common style of site connected with these monoliths, for they are to be found alike on the hill and in the valley, near the sea and farther inland; neither are they oriented in any particular direction. No trace of inscription or carving has been found on them, and it is very probable that none ever existed.

In considering the size of these standing stones, we must remember that there is a further portion of them embedded in the ground, and this portion is by no means small; or the stones could not have remained erect for so long a time. It is a question whether the leaning, which at least two of those I have seen exhibit, is caused by the stones having shifted for some reason or other, or whether they were intentionally set that way.



I visited two standing stones in the island of Unst—the stone of Clivocast and the stone of Succamires. The stone of Clivocast (fig. 1) has the more graceful outline, and stands, a landmark for miles around, in a commanding position on a height to the east of Uyeasound and



Fig. 1. The Standing Stone of Clivocast.

on the roadway to Munes. *En passant*, an interesting traditional derivation of the name Clivocast (which is more properly *Klivincast*) is preserved in the island. Two old witches lived, one in Fetlar, the other in Unst. One pair of tongs, anciently known as *klivie*, did duty for both their fires, and when Trøylla in Fetlar had made use of the

*blivin*, she "cast" them across the sound to Truylla in Unst, and they landed in this spot, which is conveniently near to Fetlar. The stone is composed of a soft grey slate, and seems to have been quarried near by, as there is abundance of that particular stone all around. It is about 10 feet high and  $3\frac{1}{2}$  feet wide at the base, tapering towards the top, and leans slightly to the northward. This stone is one of those which is not a distinct slab. That of Succamires is a more massive and lumpish one, being 12 feet high and about 24 feet in girth at the widest part, and may weigh from twenty to thirty tons. The stone is known, I believe, as the Berg of the Venstric, but I have heard it spoken of locally as "Mam"—this endearing term being due to the fact that it can shelter the tender young sheep from every wind that may blow. Its situation is in a low-lying, rather marshy piece of ground near Lund in the Westing district.

At Gutcher, in Yell, there is a standing stone of the massive type placed on a hillside which slopes to the sea. The stone at Burra Isle (fig. 2), which is similarly situated, is also a massive one narrowing to the top. It is to be found a few yards to the south of the United Free Church and Manse. An effort was made to get material from this stone to help in the church building, but, fortunately, it resisted all attempts made to uproot it, and it stands to this day a monument saved by its inherent strength from the vandalism of man. The stone is 8 or 9 feet in height by about 4 feet wide at the base, and about a foot thick, being somewhat of the slab type.

The Bressay standing stone (fig. 3) is a very conspicuous landmark. Perched on the summit of a hill, and of a striking and graceful shape, its situation commands an extensive view in every direction. The height of the stone is about 12 feet, and it appears to be even higher, owing to its thickness being only 6 inches. It is about 4 feet wide at the base, narrowing to about  $2\frac{1}{2}$  feet near the top. The peculiar feature about this stone is that it leans to the south-



west when viewed from the side (see fig. 4). There appear to be few stones in the direct neighbourhood, and if this stone



*Fig. 2, Standing Stone at Eura Isle.*

was transported hither, the work must have been one of enormous difficulty.



The standing stones of Shetland are generally found singly, although the group form is not unknown. An interesting trio of stones is to be found near Lerwick, and which I shall designate the North Lerwick



Fig. 3. The Bressay Standing Stone.

standing stones (fig. 5). They are about a mile from the town, and at the base of the Staney Hill. It is possible that they may have been a part of a circle of stones, as they are at about equal distances from one another, and placed as part of a curve might have been. Each is a

thin slab, like the Bressay stone, and they vary in height from about 8 to 5 feet, and in width from 3 to 4 feet. The central stone



Fig. 4. Bressay Standing Stone, showing forward leaning.

has a smaller slab adjacent to it on the side next to the roadway, and this makes it rather chair-shaped, the smaller slab composing the





Fig. 5. The Standing Stones of North Laverick.

seat and the tall one the back. This stone is locally known as "Da auld wives' restin' shair," as it was a convenient seat for an old woman to rest upon when toiling along the road to Lerwick laden with a "kishie" of peats from the hill.

No attempt, as far as I am aware, has been made to excavate the ground around any of the standing stones. Such an effort might be rewarded by the discovery of some object which might lead us to surmise the purpose of their erection. As yet we can only hazard wild guesses. Are they objects of worship like the unwrought stone at Hyttos, adored by the Greeks as Herakles? We know that they were used as meeting-places in Norse times, but the Norsemen found them there and did not erect them. Commemorative they probably are, but of what? We set an upright stone at the head of a grave to this day, and it is a simple and effective monument. Do these stones mark the last resting-place of some powerful chief, or do they record a battle fought and won? We are unable to say for what purpose they were erected, and æons may pass, and they may crumble away, before an answer to the riddle be found.

On the other hand the brochs, which may be coeval with the standing stones, speak to us across the gulf of the years with a voice more certain. We can form an idea of their utility and purpose as we examine them, for they are probably the expression of a need for safety and shelter. Much has been done by the Society of Antiquaries and by private individuals in the way of clearing out the brochs and bringing to light parts of these wonderful buildings which have lain covered with the sods of centuries, and many illuminating discoveries have been made which give us glimpses into the mode of life of the dwellers therein, while there yet remains hid much that patient investigation might lay bare.

The brochs in Shetland number about eighty. Dr Anderson's computation in 1871 was seventy-five, but others have been identified in the interval, and, since some difficulty was experienced in recog-



nising those which had almost disappeared, we may assume that there have been others, the evidences of which have for long been lost. There are at least three hundred brochs to be found scattered through Orkney and Shetland, Caithness, and Sutherlandshire, while a few are to be found in Ross, Inverness, and in the lowland counties of Scotland. Few of these have been systematically explored, and of the Shetland brochs only Mousa, Clickemin, Clumlie, and Levenwick, and that on the islet in the Loch of Brindister. For the excavation of the last-named three we are indebted to Mr Gilbert Goudie, F.S.A. Scot., whose zeal in the cause of matters relating to ancient history is well known and much appreciated.

The distribution of brochs over Shetland is given by Dr Anderson as follows:—Unst, seven; Whalsay, three; Yell, nine; Fetlar four; mainland and isles, fifty-one; Foula, one; total, seventy-five. Mr John Spence of Lerwick enumerates the brochs at a hundred, with the following distribution:—Unst, ten; Fetlar, three; Yell, ten; Delting, four; Northmavine, eight; Sandsting and Aithsting, nine; Whalsay, three; South Nesting, six; rest of mainland and isles, forty-seven. Mr Spence gives Balliasta (Unst) in his list of brochs. I am aware of a species of underground "Pict's dwelling" there, which may have been included as a broch.

It is interesting to note how the number of brochs compares with the fertility of the district in which they are placed. It will generally be found that a broch was built near some spot easy of cultivation, and that the more barren the land, the fewer were the brochs. Dunrossness, for example, with its broad stretches of cultivation, can show at least nine besides the recently excavated remains at Jarlehof, Sumburgh, which are clearly those of a mound dwelling. I had the pleasure recently of seeing over this remarkable structure. The entrance is through a dark tunnel, and the chambers are of the typical beehive-roofed kind, the stones having been built in a conical fashion until one stone sufficed to close the opening at the top. Earth



was then heaped on the outside until, when grass grew over it, the appearance of the whole was that of a mound.

Nowhere, however, is the connection between the number of brochs and the productiveness of the soil better exemplified than in Unst. Unst, the fairest of the isles, the richest in associations with both the Celtic and the Scandinavian past, is a little world by itself, with its hills and its fertile valleys, its lochs and its burns, its brochs and standing stones, its stone circles and mounds, its cross-kirks and ruined chapels, its remains of baronial splendour and its honeysuckle-covered cottages, and everywhere the fresh green grass springing rankly up underfoot and the myriad wild flowers blowing in the sweet air of heaven. It makes me think of Dora Sigerson's *Ireland*—

"'Twas the dream of a God,  
And the mould of His hand,  
That you shook 'neath His stroke,  
That you trembled and broke  
To this beautiful land.

"There He loosed from His hand  
A brown tumult of wings,  
Till the wind on the sea  
Bore the strange melody  
Of an island that sings.

"He made you all fair,  
You in purple and gold,  
You in silver and green,  
Till no eye that has seen  
Without love can behold."

The manifest beauty of Unst makes one wonder if the Celt loved a goodly place; his eye must have rested on the same outline of the hills against the sky, and on the blue and yesty sea all around. At any rate, Unst must have been a perfect stronghold of the Celts, if we consider that each broch has been the work—if not the common

property—of a large number of men. Within a distance of not more than five miles, from the Westing to Uyeasound, we find no less than five brochs—the Brough Holm, Underhool, Snabrough, Oganess, and Musselbrough, all of them of considerable size. If we accept Mr Spence's enumeration of ten brochs in the island, the Celtic population must have been very great.

[A curious sidelight is thrown upon the subject by Dr Jacobsen's theory of the un-Scandinavian-like people, really Shetlanders, to be found in some districts. I was much struck in Unst by the great number of dark-haired, dark-eyed, and dark-skinned people to be found, and I have no doubt that these people are the descendants of the large Celtic population the island must have supported at one time.

I have referred to the broch having been the work of a large number of men, and it may not be out of place here to note its structure. The word itself is from the Norw. *berg*, a rock; and akin to A.S. *borg*, a security; Ger. *burg*, a castle; Dan. *borg*, a fortification; the Celtic name being *dun*, as Dun Carloway, a broch in the Lews. Dr Anderson describes the broch as a hollow, circular tower of dry-built masonry (without cement or mortar), about 60 feet in diameter and 50 feet high. The wall, 15 feet thick, is carried up solid for a distance of about 8 feet, except for two or three chambers with rudely vaulted roofs constructed in its thickness. Above a distance of 8 feet the wall is carried up hollow, the width of the space being 3 feet, every 5 feet or so being crossed horizontally by a roof of slabs, which forms the floor for the gallery above. These galleries run round the tower, and are crossed by a stair, so that each gallery opens in front of the steps, and its further end is closed by the back of the staircase on the same level. The only opening is the main entrance, a narrow, tunnel-like passage, 15 feet long, 5 feet 6 inches in height, and 3 feet wide, leading straight through the wall on the ground level, and often flanked on either side by guard chambers opening into it. This passage



gives access to the central tower, round the inner circumference of which are the entrances to the chambers on the ground floor and staircase leading to the galleries above. Often ranges of small window-like openings, rising perpendicularly over each other, admit light and air to the galleries. There was neither roof nor floor to the broch.

The above account is based upon the examination of several brochs, and while all show certain resemblances, no two are alike. In addition to the features already described, an inner wall is generally found within the central court, attached to the main wall, and carried up some 6 or 8 feet. The broch often shows a network of chambers outside the main building, which may have been useful when animals required to be stored, and generally has some means of defence and protection in the shape of a ditch, or walls, or earthen outworks, if such indeed is not supplied by its natural situation.

The Broch of Mousa, on the island of that name, which is a typical, if somewhat small example, has been sketched and planned with great care,<sup>1</sup> and is too well known to require much description here. It is the most perfect of the brochs now remaining, and is a conspicuous object as one sails to or from Sandwick. It still stands 40 feet high, and shows the inward batter, which may or may not be due to subsidence. This castle has twice been occupied, according to saga record; and in both cases did it serve as a honeymoon residence. The first occupation of it was by Bjorn Brynjulfson and Thora Roaldsdottir when on their way to Iceland, having eloped from Norway in the year 900. They were shipwrecked on the island, and spent part of the winter in the castle. The other occasion was when Erlend Ungi and Margarët, Countess of Athole, went to Shetland together about the year 1155. The latter's son, Harald, Earl of Orkney, in an effort to capture his mother, besieged the pair, who had entrenched themselves in Moseyborgar or Mousa Broch. Harald found the castle difficult to take

<sup>1</sup> By Sir Henry Dryden in *Archæologia Scotica*, vol. v, p. 207.



by assault, as Erland had "made great preparations," thus showing its efficacy to withstand a siege.

The Broch of Mousa belongs to Sandwick parish, which is ecclesiastically united to Dunrossness, in which, by the way, are two of the other explored brochs—those of Clumlie and Levenwick. These brochs were excavated by Mr G. Goudie, and are described by him in his *Celtic and Scandinavian Antiquities of Shetland*. That of Clumlie, which is situated in a township of great antiquity, has an inside diameter of 33 or 34 feet, and an outside diameter of 70 feet, and is about 6 feet in height. A discovery of great importance was that of a cist about 2½ feet above the floor level, showing that at the time of burial the broch was a ruin, thus giving strength to the theory of the great antiquity of the structure.

The Broch of Levenwick, which is more entire, shows a staircase and a portion of the first gallery, the wall height at the highest point being some 10 or 12 feet. A curious feature of this broch, of which there are merely indications in others, is the presence of five walls or pillars at irregular distances apart, which converge towards the centre of the open court. These walls are of a projected length of about 3 or 4 feet, and are attached to the inner scarcement which lines the main wall and rises to a height of 6 feet.

I was much impressed by the sight of another Dunrossness broch, that one near Boddam which bears the appropriate name of "The Brough." A croft was at one time worked in its vicinity, and the ruins of "Ole's hoose" are still standing. The broch ruins, now grass-covered, are on the brink of a precipitous cliff, and are of an exceedingly massive kind. A sort of raised pathway, also grass-grown, leads straight from the broch to the edge of the cliff, and tradition says that there was once a passage-way from the broch which opened out on the face of the cliff, as a means of exit to a boat when the fort was in danger of being taken.

Two interesting broch remains are to be seen on the way from

Dunrossness to Lerwick. These are the brochs of Brindister, one of which is on the summit of a high cliff, and the other on an islet in Brindister Loch, the distance between the two being about a mile. The former (fig. 6) is the more massive, and is a prominent landmark as it stands overlooking the sea. Its position is one of great security, as the entrance doorway is on the cliff face, and only a foot or two of level ground separates the doorway from the precipice. The main



Fig. 6. The Broch of Brindister.

wall is carried up a distance of some 12 feet or more, and the masonry is well seen about half the way round, the other portion of the wall being grass-grown.

I succeeded in satisfying my curiosity as to the interior of the broch, for upon penetrating the door passage, I found that it came to an end at a distance of some 15 feet inwards, the debris of the ruin having entirely blocked further progress. The inner door jambs, which are generally to be seen some 5 feet from the face of the broch, were entire. A guard chamber to the right within the entrance-way



attracted my attention, as it was filled with light, and the masonry of the interior plainly to be seen. I attempted to enter through the passage-way leading to the chamber, but it was impossible to crawl through. I retraced my steps, and found that by climbing on to the top of the broch I could see down into the guard chamber, as the roofing had disappeared. It was of the usual oblong shape, with rounded corners, and had a length of apparently 8 feet, and a width of about 3 feet. No other chambers or portions of the building beyond the mere outer contour of the wall are exposed to view, and it is a pity that this interesting broch cannot be cleared out. The exterior diameter of the broch has been given as 68 feet, and the wall of a thickness of 12 feet 6 inches. Naturally protected on three sides by precipitous cliffs, there only remains a possible way of assault by the neck of the promontory. Across this neck, therefore, have been placed fortifying walls, and there appear to be the remains of three of these walls, the one lying outside of the other.

The other broch in the district, that in the Loch of Brindister, is situated on an islet which in itself is little bigger than the broch which it bears. The ruin, which does not exceed 5 feet in height, has an outside diameter of 50 feet. Beyond the remains of a doorway, it exhibits no feature of importance, and its having been built of schist, which is badly weathered, leaves no wonder that it is now a mass of decay. Its chief interest lies in its impregnable position in the middle of the loch, and as the skin "curach" used for conveyance to the shore was probably kept moored to the broch, an enemy could only have reached the fort by swimming.

Five miles or so further north, and on the outskirts of Lerwick, is the Celtic castle of Clickemin (fig. 7). I have often visited this broch, and as a child roamed through it, climbing down these delightfully dangerous ways which seem to lose their fascination to the grown-up. The evening when I went to sketch it was one of those beautiful "summer dews," when the wind only made a small waving in the grass,



Fig. 7. The Beach of Chelkovo.



and no noise disturbed the silence except the flap and cry of the "tirrik." The mass of building stood outlined purple against the sky, and in fancy I tried to reconstruct it, but the mystery of it all was too deep.

Intensely interesting is this ruin on account of its good preservation, and of the features it displays which are different from the typical broch. Sir Henry Dryden has measured and planned this ruin, and it is well known to most people, being cited along with Mousa as one of the best examples extant. The castle is situated on a small islet similar in many ways to that in the Loch of Brindister. Draining the loch has resulted in the island now becoming joined to the shore by a narrow strip of land, and the stepping-stones of the original inhabitants are now high and dry.

The exterior diameter of Clickemün—the *Klak-mian* broch—is given as 66 feet 4 inches, the interior diameter 26 feet, and the thickness of wall 20 feet 2 inches. There is a considerable portion of the wall standing, and the wonder is that so much of the building has remained intact, situated, as it is, so near to Lerwick, where buildings of all kinds were being constantly erected. It is now safe from future depredation, as it is one of the "protected" brochs.

The castle proper is surrounded by a well-built fortifying wall, inside of which at one side is a building in the form of a segment of a circle, containing guard chambers. This feature has not been noticed in any other broch, and may be of a later date than the main building.

The principal opening is not opposite the gateway in the surrounding wall, but altogether out of sight of that point. It leads into the central well or court, and exhibits the features typical to other brochs. A wall-chamber, almost exactly opposite this opening, gives access to the staircase from the ground floor. A window-like opening on the outside of the building, at a height of 6 feet or thereabouts, also gives access to this staircase: and if one climbs up on the outside and peers in he may see daylight through the flagged gallery floor

above. This aperture one may term the eastern opening. It has a massive lintel overhead in common with other doorways.

The third doorway or opening (fig. 8) is to the north, and is a well-built one of a height of 4 feet 4 inches by scarcely 3 feet

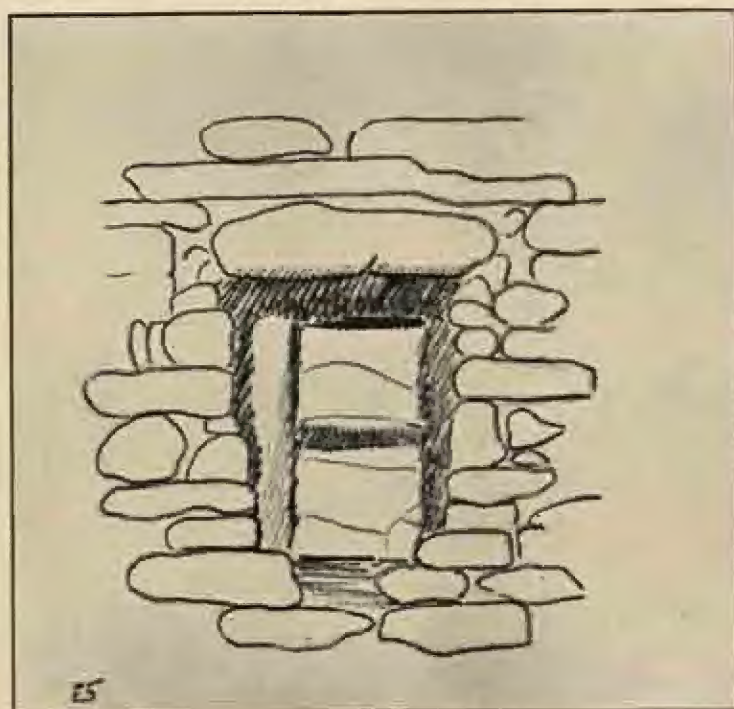


Fig. 8. Doorway to the north in Clickemira Broch.

broad. Immediately to the left is a staircase, which leads to the topmost gallery now standing. To the right is the closed end of the gallery immediately below the one before mentioned. In front is the inner wall, in which is an opening to correspond with the outer one; and a square-cut depression in the "scarcement" admits of an easy



jump into the centre court. Three openings such as I have described are quite unusual.

Immediately above the main doorway is a series of chambers open towards the centre court. Each is roofed with a single large slab, which forms the floor of the chamber above (fig. 9). These may have been sleeping chambers. Another wall-chamber is to the north of the main opening on the ground floor.

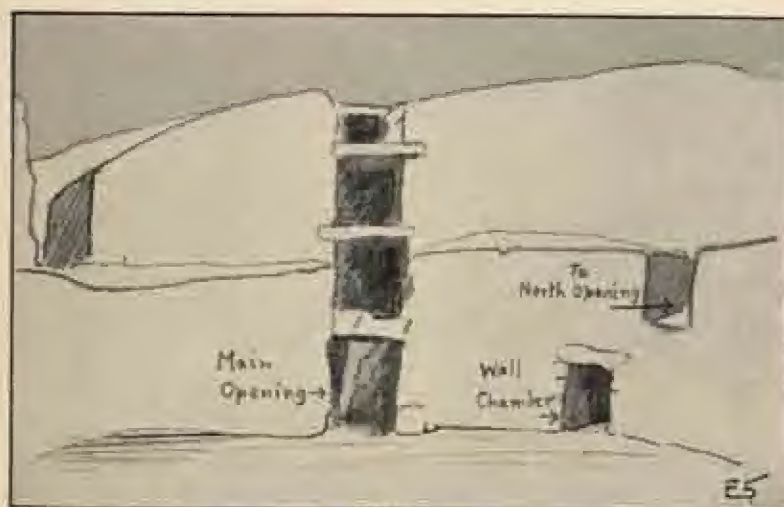


Fig. 9. Openings in Inner Wall, looking into the Court.

Clickemín Broch shows a feature in common with that of Lángrow in Orkney—the presence of numerous small chambers outside of the main building. Their number is very considerable, and as a consequence each is quite small. Numbers of door jambs sticking out among the nettles tell of intricate pathways that once existed. Could these chambers have been roofed in, and were they hiding-places or storage-places? In the floor of one of these chambers, quite close to the encircling fortifying wall, is a curious arrangement of flagstones

set on edge (fig. 10). The continuity of the stones is clearly disturbed, for the idea of an oblong is there, although some stones are missing at one end. The length of the arrangement is now about 5 feet 8 inches, and the breadth 2 feet. The earthy matter in the depression was soft and brown, and a walking-stick ran into it up to the handle. Mr G. Goudie found a somewhat similar arrangement of stones in the centre area of the Broch of Clunlie, and he supposes it to have been a fireplace. But would a fireplace have been placed entirely away from the broch, and close to an outwork? And if it has been a fireplace,

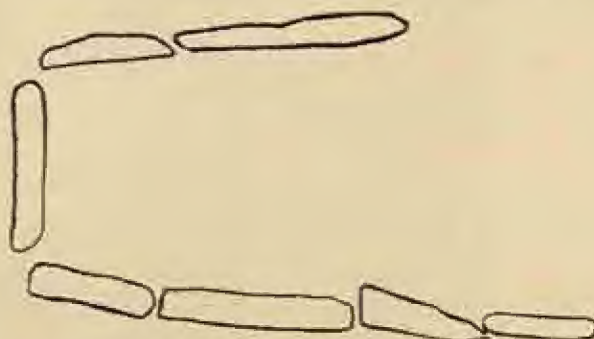


Fig. 10. Setting of Flagstones in one of the exterior outbuildings.

why was it made rectangular? If peats are piled up to form a fire they occupy a round or square space. It is quite probable that the Celtic fire was very much like the old Shetland fire, which occupied the middle of the floor; a type abolished in Norway in the year 1100, and of which I saw an example in this year of grace 1911 in the district of Quarff, where they still do things in an old-fashioned way. Could this oblong arrangement of stones have been a grave? Its shape suggests this.

Few wells have been found near the brochs, but in the case of Clieckemin the loch probably furnished the water supply. There appears



to have been a walled-in pathway leading from the main entrance to the margin of the loch (fig. 11).

The island of Bressay, which lies opposite to Lerwick, and protects the town and harbour from the fury of the east wind, is, like Unst, a field of interest to the archaeologist. There in 1864 was discovered

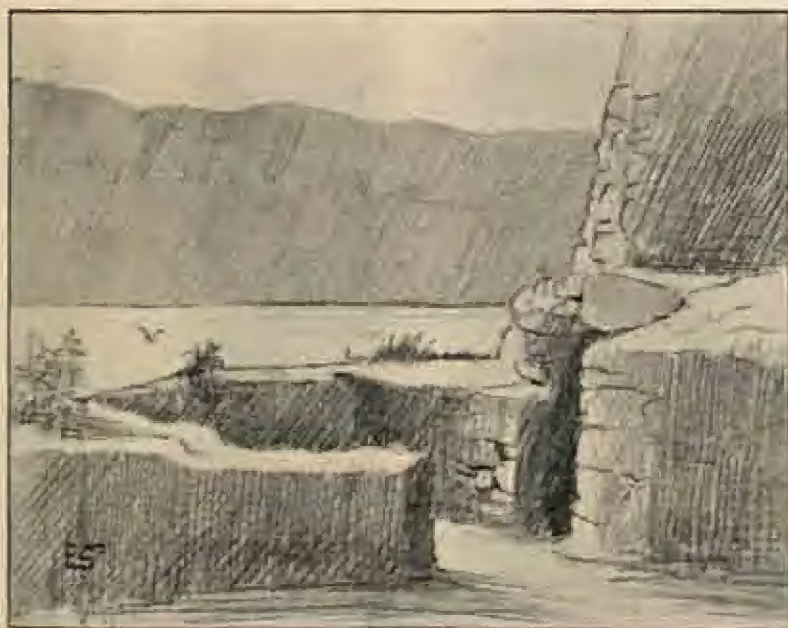


Fig. 11. Walled Pathway from entrance to the loch at Clickemín Broch.

the famous Bressay stone, richly sculptured and bearing an Ogham inscription, a relic of Celtic Christianity. Several brochs are to be found there, but the remains of none of them exhibit much form save that of a large mound. I was much interested in that one at Noss Sound (fig. 12), opposite the island of Noss, about a mile south of Kolheinsbrongh. It has the appearance of a mound some 30 feet

in height, and through the grass peep large stones refusing to be hidden. A very narrow sound separates it from the island of Noss, and on the landing-place of the island, opposite to the broch, are the remains of a chapel. The walls of this chapel were mostly entire when Low wrote in 1770, and it may be possible that an early sanctuary of Celtic times existed there, the later chapel, the mere "steethe" of which is now to be seen, having been built on the traditionally sacred



Fig. 12. Broch at Noss Sound.

spot. This idea came to me when I visited the chapel remains some time ago. I was interested in examining the extent of the churchyard, and surmised that at one time it must have extended farther out upon the promontory, for the sea, having encroached upon the land, now lays bare human bones at every storm. What led me to think that the place is one of great antiquity was the finding of a grave-stone with an exceedingly graceful Maltese cross incised upon it. The cross somewhat resembled that at the head of the Burra stone,



but was a mere outline, and lacked the interlacing and the stem. The stone was not large, being perhaps 4 feet in length by 1 foot in breadth. Further, a "geo" a short distance from the chapel bears the suggestive name of Papal Geo. May not the whole district have been a large Celtic stronghold? The Noss Sound broch speaks plainly of it, as does Kolbeinsbrough, which gave the sculptured stone.

On the west side of Bressay, and across from Lerwick, is the holm



Fig. 13. Broch at Leiranes.

bearing the name of the "Brough of Leiranes" (fig. 13). It is typical of the usual form of broch, showing building stones in a rude heap; and although entirely in ruins leads one to suppose that here a Celtic castle once reared itself when "Lerwick was nane."

Broch remains are generally to be found where Bur, Burra, Burga, or Brough figures in the place name. This seems to imply that the Norsemen found these brochs on their arrival, and named the voes, promontories, or other geographical features accordingly; *e.g.*, Brough

Voe, the Brough Ness, and so on; the broch being a convenient landmark. Burravoe, in Yell, is an example of this nomenclature. A prominent feature is the broch (fig. 14), which rises from the top of an irregularly shaped holm or peninsula, and forms a short but sheltering arm to the voe. The building one sees on it is a somewhat small portion of a tower, and whether this is the original broch or not I am not prepared to say, not having had the privilege of viewing it

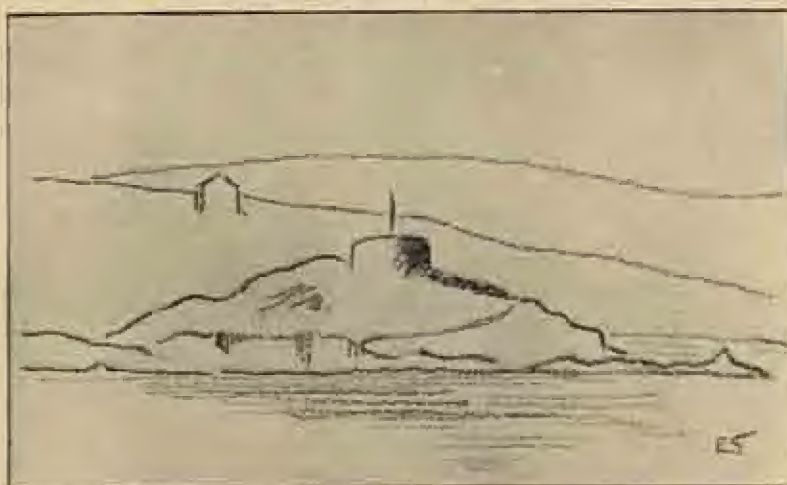


Fig. 14. Broch at Burravoe, Yell.

closely. Some enthusiastic person has planted a flagstaff in the centre of it.

Burra Ness, in North Yell, bears a good example of the broch (fig. 15). When I saw it it was bathed in sunlight, and it stood out whitely against the shadow-darkened hills. Its position is an isolated one, which fact must have tended towards its preservation. When Low visited the ruin the walls stood 20 feet high. The exterior diameter is 57 feet and the interior 27 feet, leaving a thickness of wall of 15 feet. In size the broch is larger than Mousa, but smaller than



Clickemin. The excavation of this broch would prove an interesting task, as it is one of the few left with much height of wall.

Within sight and easy distance of Burra Ness is Snabrough, Fetlar (fig. 16). I have not been able to elicit the meaning of Sna . . . Evidently the prefix is applicable to a broch, for we find it again in Snabrough, Unst. The formation of the broch remains is most peculiar. There seems to have been a central tower, surrounded or

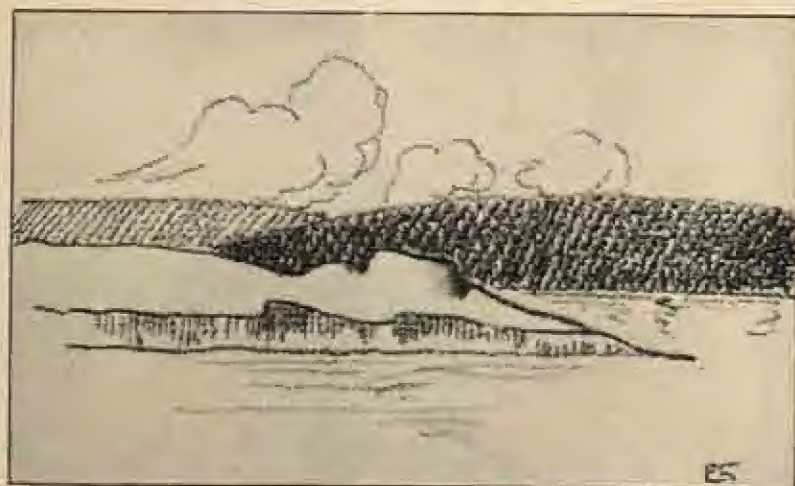


Fig. 15. Broch at Burra Ness, North Yell.

nearly surrounded by two concentric fortifying walls. The restless sea has encroached upon the land, and is eating into the heart of the broch, and some day the last trace of it will have vanished like so many more.

The sway of the Celt has left its deep imprint upon the Burra Isles—two long, narrow-shaped islands on the west side of Shetland. The name itself is a contraction of *borgar-ey*, broch island, showing that at one time it was a fortified place of considerable importance. In West Burra there is a Papal, indicating a sanctuary of the Papæ or priests,

to whom I have referred before; and here was found, in 1877, the Burra stone, elaborately sculptured, which is of a nature similar to the Bressay stone. At Papal, too, probably on the site of the early Celtic church, stood one of the towered churches of the north, of which an example still remains in Egilsey, Orkney. The plain, barn-like edifice erected on the site of the towered church, and which has served for long as the Established Church of Scotland, is now falling into



Fig. 16. Broch at Sunbrough, Fetlar.

decay, and the voice of the preacher is only heard in it when a couple are being proclaimed in marriage. Near Burra, too, lies the island of Papa, indicating an adjoining settlement of the Papæ.

So far as my own investigations go, there seem to be three broch remains in the Burra Isles. The most self-evident and most conspicuous is that at Brough, near the north end of the West Isle or Kirk Isle. Its appearance is the usual one of a large heaped mound, with regularly laid stones appearing here and there, and sides sloping outwards from the apex. It occupies a commanding position, and from it one can look in every direction, and view the land or the sea



until it melts into the distance. I stood on the summit and looked eastwards. Through the valley of Quarff the giant blue cliffs of the Ord of Bressay hung like some fairy castle between sea and sky. Away to the north stretched undulating hills and winding voes, to the west lay the wide ocean and five-peaked Foula, dim and mysterious on the horizon, while the great shoulder of Fitful bounded the southern view. What more suitable place for a fortification! No enemy could have approached unobserved.

The stones which composed this broch were mostly of red granite, of which the nearest supply is almost a mile away, at Hamnavoe. Think of the enormous amount of labour required to raise this broch! It must have been a stupendous task.

The remains of an ancient civilisation are evident in the vicinity of the broch. Immediately at the base of the mound, "between the dykes" of the crofts of Brough and Suderhús, once stood a chapel; but by whom built and to whom dedicated no one can tell. Not a stone of the building is standing; all vestige of it has disappeared, except the faint trace of a straight wall, but the spot remains a traditionally sacred one in the eyes of the people. About three hundred paces to the south of Brough, and near the seashore, is a mound occupying about 90 square feet, with a depression in the centre, and plainly artificial, though now almost grass-grown. I was interested to know if there was any tradition concerning this, and inquired of the inhabitants of the adjoining croft. I was told that it bore the name of Gullvir or Gullfir knowe, one scarcely known to the rising generation; but beyond that, nothing further was known. It speaks for the antiquity of an archaeological relic if no tradition survives as to the people to whose rude art it was due. A small part of the knowe was dug out for my benefit, and I could see that it was composed of small stones, stones which appeared to bear the trace of fire, built together and compacted with earth. Pieces of reddish pottery have been picked up here, and large flat stones have been come upon in

digging. Could the place have been a Celtic burying-ground? At Sandwick parish I was told of a somewhat similar place called Gulga. The prefix Gul . . . appears to be the same. Jacobsen defines Gulga as a survival of the old Norse *gálgi*, gallows; and holds that Gulga was a place of execution of criminals.

The other remains of brochs are not so well defined as those at Brough, but are, I think, quite evident. I visited the Hjoag, a hill on the east isle of Burra, and found on the top, and with the moor and heather all around, the ancient remains of some building. The giant stones, hoary and lichen-covered, stood out amid the desolation. A large "crub" or square dyked-in portion, where cabbage plants are grown, built entirely of similar stones, testified to the former presence of the building.

The remaining ruin is on a small island or holm between Brunaness, Burra, and Trondra, which is known as the Brough Holm. It has to me somewhat of the appearance of the Brindister Loch ruin, and, according to the testimony of those who have landed on it, consists of a "roog o' stanes."

Although the soil of Burra is fertile, owing to the presence of limestone, cultivation is only in patches, and a large part of the islands is bleak and barren. Evidently a large Celtic population has not been perpetuated in the place as in Unst, for the people exhibit a great preponderance of blue eyes and fair hair. Scandinavian blood came to the islands, and a more bountiful harvest was reaped from the sea than from the land. To-day we find that the old longing for the sea is still there, for every man is a seafarer: and are they not the most daring and skilled fishers in Shetland?

The island of Unst, to which I have just referred, is the most northerly piece of land over which the Picts once held sway; and the most northerly of the brochs is appropriately named the Broch of Burra-ford (fig. 17). Between high Hermaness and higher Saxavord lies this fiord, as lie the Norwegian fiords between the high hills, and near



the head of the fiord lies the broch. One side slopes steeply to the sea, while the other shows a more gradual decline, until the land begins to rise on the side of Hermaness. Grass covers the mound, save where some roughly hewn stones insist on appearing, as if to protest against the obliteration of all sign of a building having existed. Some slight trace remains of two fortifying walls which encircled the broch. Sheep now roam over the ruin of the castle which busy hands once



Fig. 17. Broch of Barrahead, Unst.

raised, and a desolation seems to reign all around, accentuated by the presence of the roofless homesteads which are dotted here and there. People have vanished alike from broch and croft.

On the extreme east of Unst, the Broch of Balta Isle, and on the west, the Broch of Widwick are the two silent sentinels that have been flecked with the spume of the North Sea and of the Atlantic Ocean for so many centuries. To the south of Widwick, and in sight of it, is the Brough Holm of the Westing (fig. 18). The appearance presented by this ruin is that of an irregularly shaped mass of stones, over

which the grass is now growing. This broch must have been a very large and important one in its day, and its position is undeniably strong. Situated within easy reach of the shore, transport to and from the islet was an easy matter; and at the same time the fort would have been difficult to take by assault, as assailants' boats could have been sunk by stones thrown from the broch. A tradition holds that the stones



Fig. 18. Brough Holm of the Westing, Unst.

for this broch were quarried on the top of Valafjel, some two miles distant. A quarry is shown, one far from other house or building, from which stones have undoubtedly been taken. However, I cannot think that the Celts, who were intensely practical, would have undertaken such extra labour, especially when good building stone was near at hand. A booth was erected for fishermen on this holm in the days of the old "haaf" or deep-sea fishing, and hundreds of tons of the broch stones must have been carried away as ballast for the boats,



The booth is roofless now, and the stones are now left to weather, and get old and mossy, for the sea-gull is the Robinson Crusoe of this little Juan Fernandez.

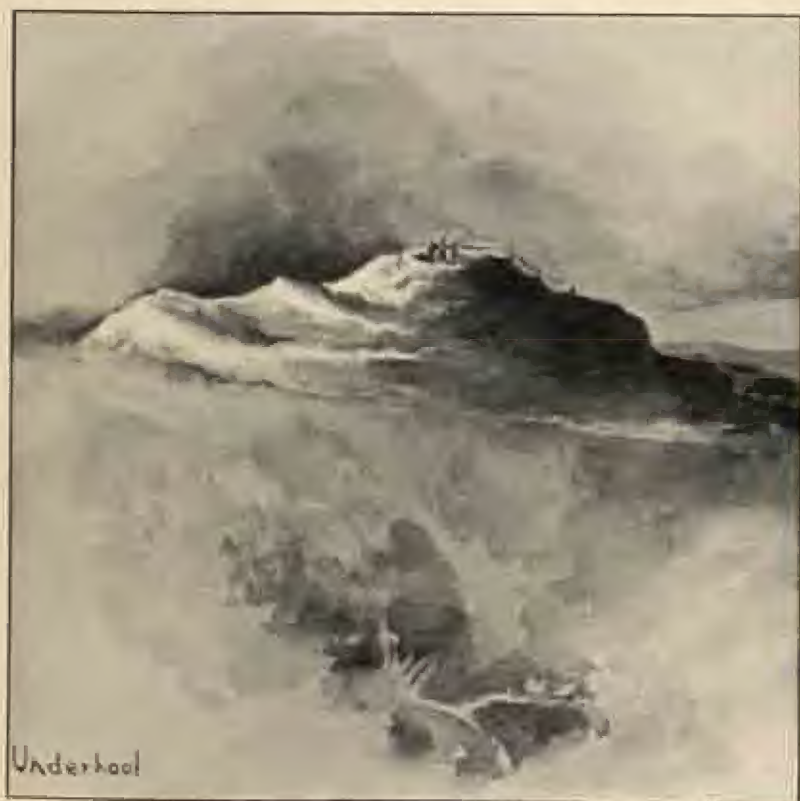


Fig. 19. Broch of Underhool, *Unst.*

Within a short distance of the Brough Holm is the Broch of Underhool (fig. 19). Although grass-grown, it exhibits the formation of broch and massive rampart with astonishing precision. Its exterior diameter has been given as 55 feet 9 inches, and its interior diameter

as 25 feet 9 inches, giving a thickness of wall of 15 feet. Curiously enough, the centre of the broch is a croft boundary, hence the appearance of a fence and posts in the sketch.

Grass-grown also is Snabrough, in the vicinity of Lund, and quite a short distance from Underhool. Its proportions are even more massive than those of Underhool Broch, having an exterior diameter

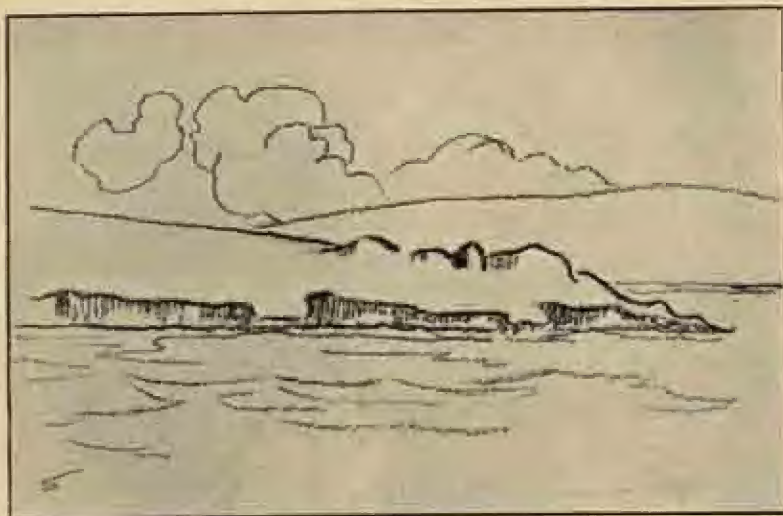


Fig. 20. Broch of Oganess, Unst.

of 63 feet 6 inches, and an interior diameter of 27 feet 6 inches, with a wall thickness of 18 feet. From these figures we gather that the broch almost equalled that of Clickemin in size.

Oganess Broch near Belmont (fig. 20) is about as far from Snabrough as the latter is from Underhool. It is impossible to do justice to it in a mere sketch, and its massive grandeur must be seen to be appreciated. The mound itself, grass-grown like the others, is situated on a sort of promontory near to the sea. A building of some kind, roofless now, has been erected close to the broch, which dwarfs it into insignificance.



A rampart stretches behind the broch to resist attack from the land side; in fact, the broch is quite a typical one.

The similarity of construction of these brochs leads one to make inquiries into their purpose and utility. Were they used in times of peace or war? Were they the "castles" of their chiefs? Were they subsequent to the mound dwellings or coeval with them? A dozen theories start bristling up, each clamouring for itself; but we are reluctantly forced to acknowledge that we know very little that is definite about the matter.

We must certainly judge the brochs by the earliest relics we find therein. So few have been systematically examined that we can speak with no very certain voice on the subject. Very few implements of warfare have been found in brochs, and this inclines me to the theory that they were regularly inhabited, and not merely resorted to for defensive purposes. Bones of animals have been found converted into pins, needles, combs, buttons, and spindle whorls, and other domestic implements. Domestic and culinary articles of stone, such as hand millstones, grain rubbers—somewhat like mortars, with the rubbing-stone or pestle generally close by,—hammer stones, lamps, bowls, and so on, are commonly found. Fragments of pottery have been found, often fine in shape and ornamented. Spinning and weaving must have been largely practised, judging by the number of weaving combs and spindle whorls that have been come upon.

All this speaks of great intelligence, and the people who built the brochs, which are the highest expression of dry-stone masonry that we have, must have been skilful, wary, intelligent, and resourceful. Their domestic life must have been much like that of the Shetlanders before communication was set up with the south. They must have grown grain in their own primitive fashion, and ground their meal first in the mortar-like vessel, which was of a size to sit between the knees, and would have held about two pounds of grain, then later with the hand quern. Peats were cut and used for fires; and fishing,

probably from rock or "craig," must have been resorted to. In short, there must have taken place the same constant warfare against cold and hunger that has ever gone on in Shetland since these far-off times.

Why were the brochs fortified? Did the clan system prevail, each clan being associated with a broch, and at war occasionally with the inhabitants of another broch? Or were the brochs fortified to withstand assault from the Vikings, who were the terror of the North Sea long before they made permanent settlements in the islands? I feel inclined towards the latter theory, for the brochs are generally in a position to command a view of the likeliest harbours of refuge that would have been made for by the Vikings, and a warning beacon lit on Sumburgh could soon have flashed the news to Skaw of Unst that a raid was about to be made, each broch receiving the sign and passing on the warning, for the brochs are within sight of one another. Again, the majority of brochs are on the east side of Shetland, as if placed there to defy the tide of piracy that swept over from Scandinavia.

Before the advent of the Papæ, these Celts were clearly pagans. However, some dim idea of a future life must have struggled to express itself, for they buried their dead with care, and even deposited what to them were valuables in the graves. Sun worshippers they may have been, according to the testimony read into the circles of standing stones in Orkney—and we with our civilisation count the sun a commonplace; we have become deaf to the sound of his rising, and blind to the forms of the gods and the glory round his head which were the Celt's.

When shall we discover the truth about these things? We cannot tell. We can only work, and hope that light may some time dawn upon them. Time and research and excavation may reveal to us what we now grope dimly for, and confirm what we now pronounce with hesitating lips.



## II.

## ST KENTIGERN'S CHURCH, LANARK.

By JOHN M. DAVIDSON, F.S.A. Scot.

Notwithstanding the popularity and missionary zeal of St Kentigern, the great apostle of Strathclyde, it is remarkable that in Scotland there is only one church dedicated to him under his own proper name. There are many others dedicated to him under the name of St Mungo. The church of St Kentigern lies immediately to the south-east of Lanark. Tradition tells that it was founded by the saint himself, towards the end of the sixth century.

By a charter of King David I., granted between the years 1150 and 1153, and addressed to "*Francis, Anglis, et Scotis, et Galwienensibus*," he conveyed to the Monastery of Dryburgh the church, with the lands, teinds, and others belonging to it. The grant was confirmed by Bishop Herbert of Glasgow, by Malcolm the Maiden, and by William the Lion. The right of the Monastery of Dryburgh to the Church of Lanark was confirmed by various bishops, popes, and kings from 1174 to 1258. In May 1228, Pope Gregory VIII. took the Church of Lanark and the other possessions of the Abbey of Dryburgh under his special protection, lest they should be disturbed by the injuries of wicked men.

During these centuries various donations were made by local proprietors to increase the revenues of the parish church. Several tenements in the town were so devoted. In the reign of William the Lion, Jordanus Brac granted to the church of St Mary of Dryburgh and St Kentigern of Lanark, certain lands in the parish as a charitable gift for the soul's weal of King William and others—a gift duly confirmed in the reign of Alexander by John Brac, his son. These lands are identified to this day as the lands lying immediately outside of the

churchyard wall, and extending to the Clyde. They have from time immemorial been known under the name of Braxfield, a name which during the latter half of the eighteenth century gave a title to the celebrated Lord Justice Clerk Macqueen, who was born there.

There were various chantries within the parish church of St Kentigern. Feu-duties were set aside by pious parishioners in order to supply lights. In the year 1500, King James IV. granted to William Clerkson, chaplain at the altar of the Blessed Virgin within the parish church of Lanark, a tenement in the burgh, which had reverted to the King by reason of the bastardy of the last owner. The Canons of Dryburgh appropriated the rectorial titles continuously from the time of the royal grant in their favour until the Reformation. Three priests served at its altars.

The ruins of the venerable church (fig. 1) are interesting. They possess the features of the Early English or First-pointed style of Gothic architecture, prevalent in Scotland in the thirteenth century. The structure appears to have consisted of two aisles, with at least one chancel, but without a nave. The generally accepted theory is that there was a chancel attached to the southern aisle. There is, at all events, a chancel arch there, a little over eight feet in width, supported by responds attached to the wall. There is, however, another theory that the chancel was attached to the northern aisle, which has now disappeared. The site of this supposed chancel is now occupied by what is popularly known as the Lee aisle—the local burying-place of the family of the Lockharts of Lee, the principal heritors in the parish. The adherents of this theory quote the fact of the Lee burial-place on the site as corroborative of their view, for they argue that when the ruin fell into decay there was nothing more natural than that the chief heritor of the parish should appropriate the site of the chancel as his family burying-place. It is quite possible, however, that there was a chancel attached to each aisle. The row of five pillars and six lofty pointed arches forms the centre, dividing the church into two



aisles. The pillars are alternately round and octagonal, and the two responds are half octagons. The arches have a double splay on each side. The southern aisle is 74 feet long by 20 feet wide internally. Its walls are in a good state of preservation. There is also a small lancet window in the east wall.



Fig. 1. View of the remains of St. Kentigern's Church, Lanark.  
(From a photograph by A. Brown & Co., Lanark.)

In the south wall there are preserved a range of five narrow lancet or acute-shaped windows with wide splayed reveals inside. That wall also contains the relics of a fine first-pointed doorway (fig. 2). The two nook shafts on each side have disappeared long since; but the first-pointed foliage in the caps is still in fair preservation. The mouldings of the pointed arch are bold and well formed. Bloxam, in his *Gothic*

*Architecture*, describes the doorway as exhibiting the "round mouldings with a fillet in the face, while the capitals are richly sculptured."

Attached to the church, and extending outwards from the south wall, there is a modern apartment in the possession as a mausoleum of the family of the Lockharts of Cleghorn. It is surmised that the



Fig. 2. Doorway in South Wall. (From a photograph by Rev. W. W. Dawson.)

predecessor of this outshot was the sacristy in which the sacred utensils were kept and the clerical vestments deposited.

The belfry stood outside the west wall. It has completely disappeared, but its site is still definable. The bell which formerly hung in the belfry is still to the fore. It was removed to the town steeple when St Kentigern's Church was disused for public worship. It is



still rung several times each day. The traditional date of the bell is 1110, as set forth in an inscription of 1740. Till the year 1838 it bore an inscription in the following terms :—

" 1. Date Anno 1110  
 I did for twice three centuries ling  
 And unto Lanark City ring  
 Three times I Phoenix-like have past  
 Thro' fiery furnace, till at last . . . .  
 2. . . . . Anno 1659  
 Refounded at Edinburgh  
 By Ormiston and Cunningham,  
 Anno 1740."

In 1838 the bell was accidentally broken, and was subsequently recast. The old inscription then disappeared, and gave place to the existing inscription, which is: "This large bell of Lanark, originally founded in 1110, recast in 1659, and again in 1740, was accidentally broken in 1838, refounded the same year, enlarged in weight upwards of 4 cwts., and presented by James Murray, Esq., Cornhill, London, chronometer-maker to the Lords Commissioners of the Admiralty and the Hon. East India Company, as a token of regard for the burgh of Lanark, where he spent his early days."

In his *Book about Bells*, published in 1898, the Rev. Geo. S. Tyack states that a bell at Fontenville near Bayeux in France, bearing the date 1202, was reputed to be the oldest dated bell in Europe until the year 1858, when it fell and was cracked. He also mentions a veteran bell at Freiburg in the Black Forest, dated 1258, and one at Claughton in Lancashire, dated 1296. The age of the Lanark bell is, of course, a matter of tradition. There is no direct evidence of its existence in the twelfth century, nor for several centuries thereafter. It is very doubtful if any bell of that nature existed in Scotland at so early a period. There is an entry in the Lanark Burgh Records of date 12th June 1488, as follows :—"Item for stokyn" (i.e. fitting with a stock or shaft) "of Sanct Monge bell and mendyn of the kyst and nailis xij d."

The church of St Kentigern suffered at the hands of the iconoclasts at the time of the Reformation. It was then stripped of its images, and its revenues were confiscated. It continued, however, to be used as the parish church for a century and a half thereafter. By the time of the Revolution of 1688 it had fallen into a state of great disrepair. A proposal to repair or rebuild in 1709 was opposed by the Town Council, and about that time St Kentigern's appears to have been abandoned. Decay rapidly overtook the disused building. The roof fell in, and gradually the masonry crumbled away. The northern aisle through course of time almost entirely disappeared.

Towards the beginning of the nineteenth century there was erected on the area inside the south walls of the church a watch-house for detecting those who violated the sepulchres of the dead. The house consisted of one apartment, entered by a flight of stone steps outside the building. The incongruous erection stood for over fifty years.

In the year 1874 certain restorations were executed on the church ruin. A large gap in the west wall was built up, and the present polished doorway formed in the centre, with columns and sill of single stones. The south wall was levelled to two different heights, and a stone cope placed along the top of it, and of the west wall, and the walls of the arches. The ruin was also strengthened and improved by inset building at various parts. Three sculptured stones—two of them having done duty as steps in the watch-house stair, and the other found buried underground near one of the pillars—were built into the west wall of the church. The designs on these are not very decipherable now.

As a guarantee of the efficiency of the restoration, I may add that the operations were carried on under the guidance of the esteemed Vice-President of this Society, Mr Thomas Ross, LL.D.

The church of St Kentigern has a historical interest, in respect that it was within its walls, as Blind Harry tells us, that Sir William Wallace first saw the young lady who became his wife, and that



at a later date they were united in the bonds of matrimony. The surrounding graveyard is also the reputed burial-place of William Lithgow, the Scottish traveller, a native of Lanark. There, too, are interred many of the Covenanters of the district, some of whom suffered in the flames. And immediately under the shadow of the old church there rest the remains of Dr William Smellie, the famous obstetrician of the eighteenth century, and of Robert Macqueen, Lord Justice Clerk Braxfield, the much misjudged lawyer of that time.

### III.

#### RECENT DISCOVERIES IN TRANENT CHURCHYARD.

By ALAN REID, F.S.A. Scot.

(With photographs by Mr Jas. Moffat.)

During the summer of 1911, the remains of the old church, and the churchyard of Tranent, were the subjects of careful investigation, made by the Rev. A. M. Hewat, B.D., minister of the parish. The accretions of many years have been removed from several portions of the ancient foundations, making it possible to study several valuable features of the older architecture, and adding greatly to the interest of the composite fabric. A number of monuments, long hidden under the turf, have been brought to view; and a judicious scheme of order and repair has considerably enhanced the appearance and amenity of the churchyard.

Prominent among the discoveries lately made is the south-east doorway of the ancient church. As has already been said, the modern edifice was reared largely on the foundations of the earlier building, several courses of which appear over the present level of the burying-ground. The removal of a strong growth of ivy, made during a search for the Rev. Robert Balcanquhal's tombstone, revealed the moulded jambs of the Priest's Door; and by digging down through

three feet of soil, the sill of the doorway (with a step of later insertion) and the stops of the jamb mouldings were exposed, as in the drawing shown in fig. 1.

Mr Watson remarks: "From the position and size of the doorway shown in the drawing, it could only have been the priest's entrance to the chancel; and the mouldings here, as in other portions of the

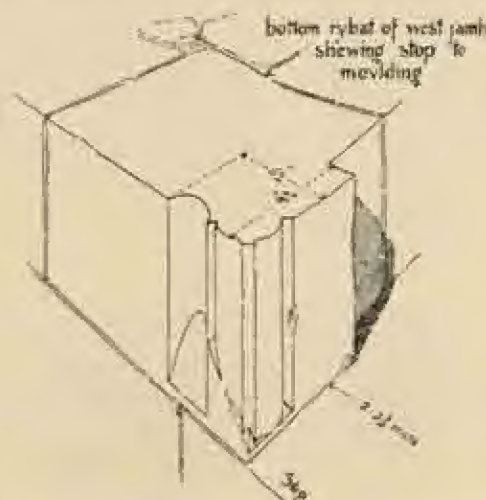


Fig. 1. Moulded Rybat of South-east Doorway. (From a drawing by Mr John Watson, F.S.A. Scot.)

fabric, indicate a date late in the fifteenth century, say 1470-1480. The opening is only 2 feet 3½ inches wide. Four courses of the jambs on each side remain. Doubtless the doorway originally would have an arch enriched with the same mouldings as on the jambs."

Mr Hewat had the outer section of the filling-in masonry removed, and the south-east doorway remains exposed to view. The old north-west doorway, with its plain, broadly chamfered jambs, has been similarly treated, as has a portion of one of the pointed arches which



opened from the north aisle into the nave. The restoration of the built-up window of the remaining north aisle, shown in fig. 2 of the earlier paper, is also contemplated. From the splay on the pendentive between the double-arched lintel it seems clear that the fragmentary mullions built in the masonry had no connection with the window, which originally was a shaftless opening.

Of much importance among the recent discoveries is the large flat tombstone commemorating Alexander Craufurd, vicar of Tranent. This foot-worn slab, with others in the churchyard, had formed part of the flooring of the pre-Reformation church, and had been placed outside, presumably, when the present structure was erected. The memorial is of reddish sandstone, and is 8 feet long, 4 feet and  $\frac{1}{4}$  inch broad, and  $4\frac{1}{2}$  inches thick. An excellently wrought inscription, in Gothic characters and within beaded lines, had run round the entire margin, the shorter letters measuring  $3\frac{1}{2}$  inches, and the longer letters 4 inches over. Unfortunately, the slab is mutilated, and the upper portion, which contained the date, is entirely gone. The remanent text reads, "Alexander : Craufurd : Quondam : Vicarius : De : Tranent : Qui : Obiit : Die : Mensis : Decrb : An." Dr Hay Fleming notes, however, that an Alexander Craufurd, who died before the 10th of May 1490, was clerk of the Chapel Royal, and there need be little doubt regarding the identity of the clerk and vicar or the chronology of this interesting fifteenth-century tombstone.

The chief subject of the symbolic devices is a finely incised cross, which rises from a calvary of four steps, and reaches to the marginal lettering at the top and sides of the slab. The limbs terminate in a *fleur-de-lis* ornament, that to the right alone being perfect, and as represented among the rubbings shown in fig. 2.

On the left side of the cross a singularly graceful chalice is incised. The vessel, rounded in stalk and bowl, rises from a square base whose drawing, evidently, had caused the sculptor considerable trouble. Several fifteenth-century tombstones in

England repeat the pattern of this chalice, whose outlines are also represented in fig. 2.

On the right side of the cross is graven an armorial shield, bearing the Crawford fess ermine and the initials A. C. with a mullet between.



Fig. 2. Chalice, Cross Terminal, and Shield, from Alexander Crawford's Tombstone. (Photographed by Mr D. Kay, from rubbings.)

This shield also appears in fig. 2. It has a relieved and slightly rounded border, all the markings, initials, etc., being in low relief. The size of the shield is 16 inches by 12 inches; the cross rises to a height of 5 feet 6 inches; and the chalice measures 20 inches over all.

The plain, flat tombstone of Mr George Balcanquhal was brought



to light at the same time; and almost at the same spot. It is remarkable only for its Latin epitaph, which is worthy of reproduction. "Hic jacet Georgius Balcanquhal in artibus magister M<sup>r</sup> Roberti Balcanquhal hujus parochiae pastoris vigilantissimi filius natu tertius qui dum in viris erat vitae integritate morum probitate animi candore paucis fuit secundus vitam hanc terrenam et caducam cum celesti et aeterna commutavit Novembris 8 An dom 1658 aetatis suae 39."

Mr Hewat has supplied the following translation of Balcanquhal's epitaph:—"Here lies George Balcanquhal, Master of Arts, the third son of Mr Robert Balcanquhal the most faithful minister of this parish, who as long as he lived was second to few in the integrity of his life, the uprightness of his character, and the purity of his soul. He exchanged this earthly and fleeting life for a life that is heavenly and everlasting, on the 8th day of November, in the year of our Lord, 1658, aged 39." The Rev. Robert Balcanquhal's memorial is now visible in the wall of the church beside the priest's doorway, but its decorations and obituary are entirely destroyed.

Several slabs of later date, and rich in symbolic devices, have also been uncovered. One of these is shown in figs. 3 and 4. Evidently this finely decorated monument had originally been set on pillars; and its emblematic designs show that it commemorates a seafaring person. Over the cross-bones and skull, seen on the lower splay, a coil of rope and an open book—a ship's log, presumably—furnish a suggestion which is strongly supported by the anchor attached to the rope, and visible over the memento mori riband and the resurrection angel facing the skull. Initials occupy the centre of the stone; the side eplays bearing an hour-glass, crossed spade and shovel, and two curious, globular objects, with knotted ropes at one end, bearing some resemblance to the cork "fenders" used in guarding the sides of a ship from injury against a pier.

The artistic and elaborate sculpture relieved on the upper splay is shown in fig. 4. Here two cherubs support a scroll ornament,



Fig. 3. A Sailor's Memorial. East End.



Fig. 4. The Sailor's Memorial. West End.



through which an anchor is driven, the arm and ring of the anchor alone appearing. The device is obscure in meaning, unless regarded as a reading of Hope as the Anchor of the Soul. In all probability a Scripture reference, explanatory of the subject, was originally graven on the weather-worn scroll.

Another large slab, with broadly splayed sides and ends, commemorates the family of Allan (fig. 5). On the splay not shown in the



Fig. 5. The "Passing" or "Dead" Bell.

illustration, a coffin, a blazing torch, and a shovel are boldly relieved; these emblems being varied on the splay represented in fig. 5 by an hour-glass, a spade, and a hand grasping a bell. The latter symbol is excellently depicted. The hand emerges from a conventional arrangement of clouds, and the bell is interesting as a representation of the "dead," or "passing" bell, so often referred to in our older parish records. A skull, cross-bones, and the "memento mori" scroll appear at one end of the slab, an ornamental panel occupying the other.

As was remarked and shown in the first paper, Tranent churchyard contains several excellent representations of the butcher's trade emblems. Along the south side of a very effective flat slab, lately uncovered, and set in a wealth of Jacobean scroll-work, the axe,



Fig. 6. Butcher's Axe and Cleaver.

cleaver, and sharpening steel of the flesher are prominent; the ordinary emblems of mortality appearing on other portions of the splays. Fig. 6 shows still another of these ubiquitous trade sculptures, which Mr Hewat has recovered, and raised to as much dignity as its mutilated proportions allow. The axe and cleaver are crossed in a circular panel, under which appears a winged cherub-head; spiral pillars with



Ionic capitals flanking the draped obituary panel. Monogram initials appear on the reverse; the side pilasters showing in small sunk panels very dainty "stars," formed of cross-bones, darts, spades, and shovels, the arrangement being unique.



Fig. 7. Heraldic Lion and Baton. (Photographed by Mr D. Kay, from a rubbing.)

In the lower portion of the graveyard, known as the Heugh, and near the vault where generations of the Cadell family repose within the old workings of the Tranent coalfield, lies the slab whose only ornament is shown in fig. 7. Graven on a shield, whose outlines are very elaborate if not particularly correct or chaste, appears, as described by Mr W. Rae Macdonald, "a lion rampant, surmounting a baton."

This device has also been termed "a lion rampant, with a sword driven through its body," but the Lyon Office has not been able to identify such a symbol. Regarding the lion as that of the Fergusons, and the "sword" as the baton, which it undoubtedly is, the reading is easy; but the local records bear no trace of the identity of the A F and I C commemorated by the memorial. The shield, lion, and initials are relieved by the sinking of the background for  $\frac{1}{4}$  inch, the designs thus raised being rounded and finished with some elaboration. The shield measures 18 inches in height by 15 inches in breadth, the measurement in the local history being "about 15 by 12 inches."

A sunken and almost hidden flat stone, lying near the priest's doorway and in front of the Rev. Robert Balcanquhal's mutilated memorial, also engaged Mr Hewat's earnest attention. It was soon proved by digging that a work of unusual proportions and merit lay hidden here, and its thorough exposure and re-erection revealed the magnificent tombstone shown in figs. 8 and 9. A family of Scotts are commemorated here. Their memorial measures 6 feet 7 inches by 3 feet 8 inches, and stands 3 feet 8 inches high. It is not so massive, nor so excellent artistically, as the pillared "through-stone" shown in figs. 4 to 8 of the earlier paper, but is nearly as interesting, and almost as picturesque. The corner supports show remarkably pretty cherubs on all the sides that meet the eye. From the west, and as seen in fig. 8, there appear a sitting cherub holding an hour-glass, a cherub sitting pensively with a skull, a winged cherub wheeling a globe with his hands, and a winged cherub sitting on clouds and holding a palm branch—the latter cherub being more obvious in fig. 9. Over the two western pillars is a beautiful, winged cherub-head, which leads most artistically to the rich foliaceous and symbolic ornamentation covering the upper surface of the moulded slab.

Fig. 9 gives an admirable general representation of this handsome eighteenth-century tombstone, and shows the leading features of its elaborate ornaments and symbolism. The pillar cherub nearest the





Fig. 8. The Scott Memorial from the West. (The Priest's Door appears in the left foreground.)



Fig. 9. The Scott Memorial from the South-east.

observer holds the sword and scales of Justice, and is flanked by a brother issuing from clouds and blowing a trumpet. Their neighbours are seen sitting blowing bubbles, and holding up a sphere for inspection; the complete cherubic display speaking eloquently of life and its issues in their varied manifestations. The mortal emblems—cross-bones and skull—appear on the east end, and are repeated as skulls and single bones on both sides of the monument. The elaborate central side supports are complete, and are crowned by grotesque heads, from whose mouths issue cornucopie that rest on large scrolls flanking worn oval panels, in their turn supported by grotesques which show the great tasks characteristic of their loftier neighbours. It is noteworthy that the skull on the eastern end of the slab is distinctly and purposely *split*, a deeply hewn slit halving it between front and back, and from ear to ear. This detail also is unique, and could scarcely be surpassed in its gruesome emphasis of the fact of Death.



## IV.

THE ANCIENT BRIDGES IN SCOTLAND, AND THEIR RELATION TO THE ROMAN AND MEDIEVAL BRIDGES IN EUROPE. BY HARRY R. G. INGLIS, F.S.A. Scot.

One of the most striking and important features in the story of the Ancient Bridges of Scotland is that there are certain distinct periods in more recent history when almost no stone bridges appear to have been built; and this breach in continuity seems to be the reflection of a long period at an earlier age, when, for 800 years, between the close of the Roman Occupation and the Scottish War of Independence, the building of stone bridges would appear to have been a lost art.

Bridge-building is in fact a fairly modern development, for of the 1400 important road bridges in Scotland at the present time, something like 1000 have been built since 1745, while only about 200 were constructed between 1630 and 1745; and to go back to about 1630, there were then only about 220 fair-sized bridges in the whole of Scotland. In other words, bridge-building in the last century was at the rate of 10 to 15 per annum; previous to 1745 only 2 or 3 per annum; and before that, from the records gathered, one bridge per annum (and seldom even that) seems to have been the average rate of construction. In these circumstances, it is fair to assume that, allowing for broken bridges, there would not be many stone bridges prior to 1400.

Of the 220 bridges existing in Scotland in 1630, only about 67 are left in one form or another, none in their original state; all the others have been washed away or entirely rebuilt.

It is for this reason that it appears almost useless to expect to find any complete Roman bridges over rivers in Britain. If nearly every structure of the thirteenth and fourteenth century has gone

in 500 years, how can we expect others to remain for 1500 years, when those in Rome itself, with all the care bestowed on them, have ceased to exist?

The records show that the average life of a stone bridge does not seem to be much more than from 70 to 100 years. Storms, floods, frost, and sun, playing upon the fabric alternately, will ruin the strongest building in the course of time, and the tramp of horses' hoofs sends tremors through the whole structure. Arches must be rebuilt, retaining walls strengthened, parapets straightened, to keep it in repair. Indeed, any old bridge on examination tells its own story of weakness, and only those structures that have been carefully renewed and repaired are able to stand the battle of the centuries.

### I. ROMAN BRIDGES IN EUROPE.

Now this question of the existence of Roman bridges, on account of their popularity, is one that is worth attention, and to be on sure ground it is absolutely necessary to see genuine Roman structures, and compare them with those that are called such.

In Italy there are a number of so-called Roman bridges, and in Rome itself there are four, popularly supposed to be of this character. But an examination of these structures does not wholly bear this out. Of the four at Rome, one is dated 1451, another 1575, a third has been entirely rebuilt. The fourth has clear indications of at least six different periods of reconstruction, and its second oldest portion seems to bear the arms of a pope of 1440. On the other hand, the ruined bridge over the Tiber, at Narni, fifty miles from Rome (fig. 1),—a most magnificent and unique structure,—appears to be unquestionably Roman; but it must have been in ruins for at least 800 years, and if this splendid and solid bridge has been unable to hold together, one's confidence in the possibility of slighter structures remaining intact is considerably shaken. Those reported



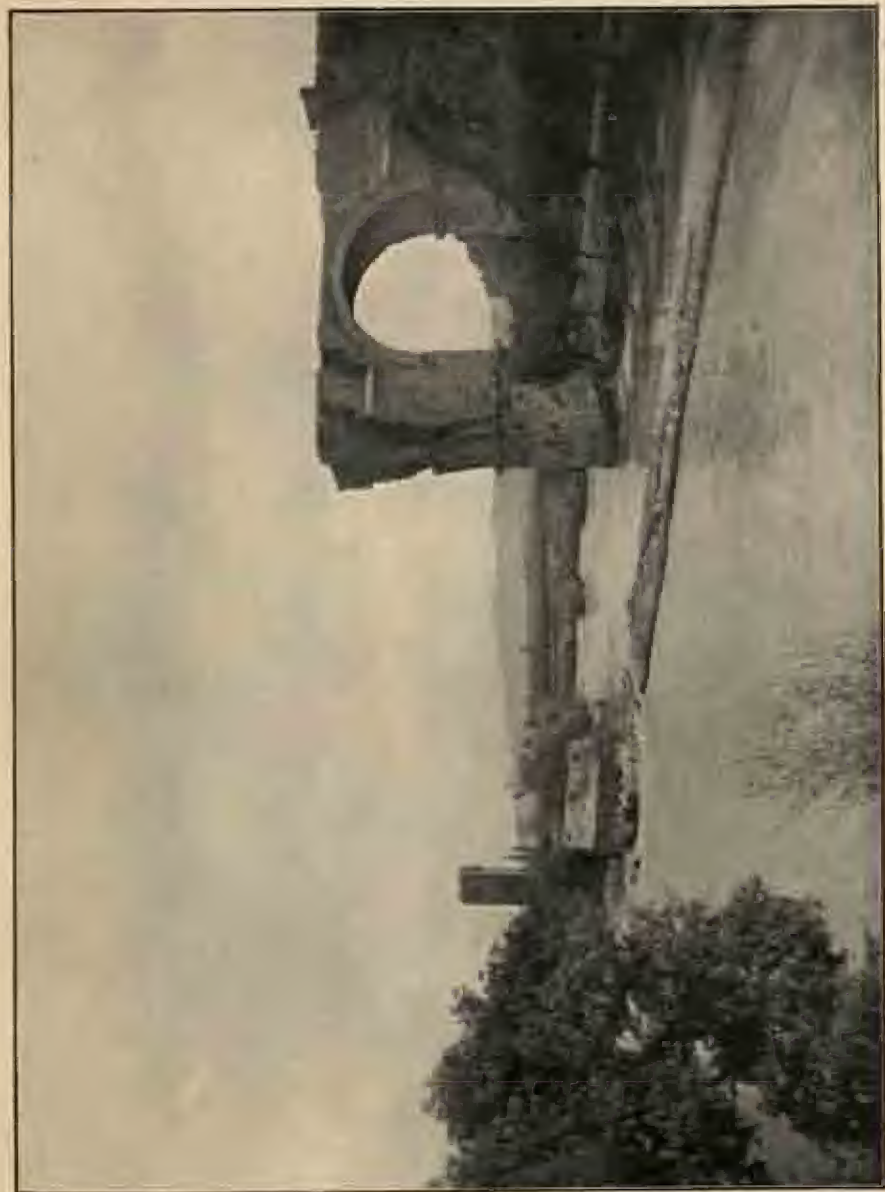


Fig. 1. The Roman Bridge at Narni (Italy), with the Tower of the Mediasval Bridge in the background; in the centre, lying on its side, is a Pier (which fell after 1780) of the Roman Bridge.

to be at Rimini, Veii, Salassien, and St Martin, I have not seen yet, and therefore cannot express an opinion upon them.

In France, the only Roman bridge that seems to remain is Pont Flavien, with its Roman inscription on the triumphal arches; but the bridge itself is so much less weather-worn than these arches that one can only accept the theory of restoration.

In Spain the bridges at Cordova,<sup>1</sup> Alcantara, Merida, and Ronda are attributed to the Romans, but the first has recently been incased in cement and is unrecognisable, the next two have been restored, and the last is merely a name, and does not need to be taken seriously.

In Germany the bridge at Treves is said to be on Roman foundations, but as this does not make the present bridge "Roman," one can only use the fact to point out that this structure also has been unable to stand the test of time. In Austria, Trajan's Bridge over the Danube has frequently been quoted, and its likeness is stated to be shown on the bas-reliefs on Trajan's column; but an examination of that remarkable monument does not appear to show any stone bridge, and some wooden railings, which may be those of a wooden bridge, are the only things of this kind that seem visible.

But there is another class of structure which is of great help to us in dealing with bridge-building. The Romans were great builders of aqueducts, and a number of fine structures led across the Campagna to Rome. Some are in ruins; others are kept in repair. In France, one of the finest Roman relics in the world, the Pont du Gard, near Nîmes (fig. 2), is still extant, though partly ruined. In Spain the aqueduct at Segovia, extensively repaired in 1483, still remains. But these are not bridges in the true sense. No heavy traffic rolled across the arches to shake the bonding loose, or horses' hoofs stamped on the roadway to force out the parapets. These structures all show deeply

<sup>1</sup> One writer says this was built by one of the Caliphs of Cordova, but the bridge looks mediæval.



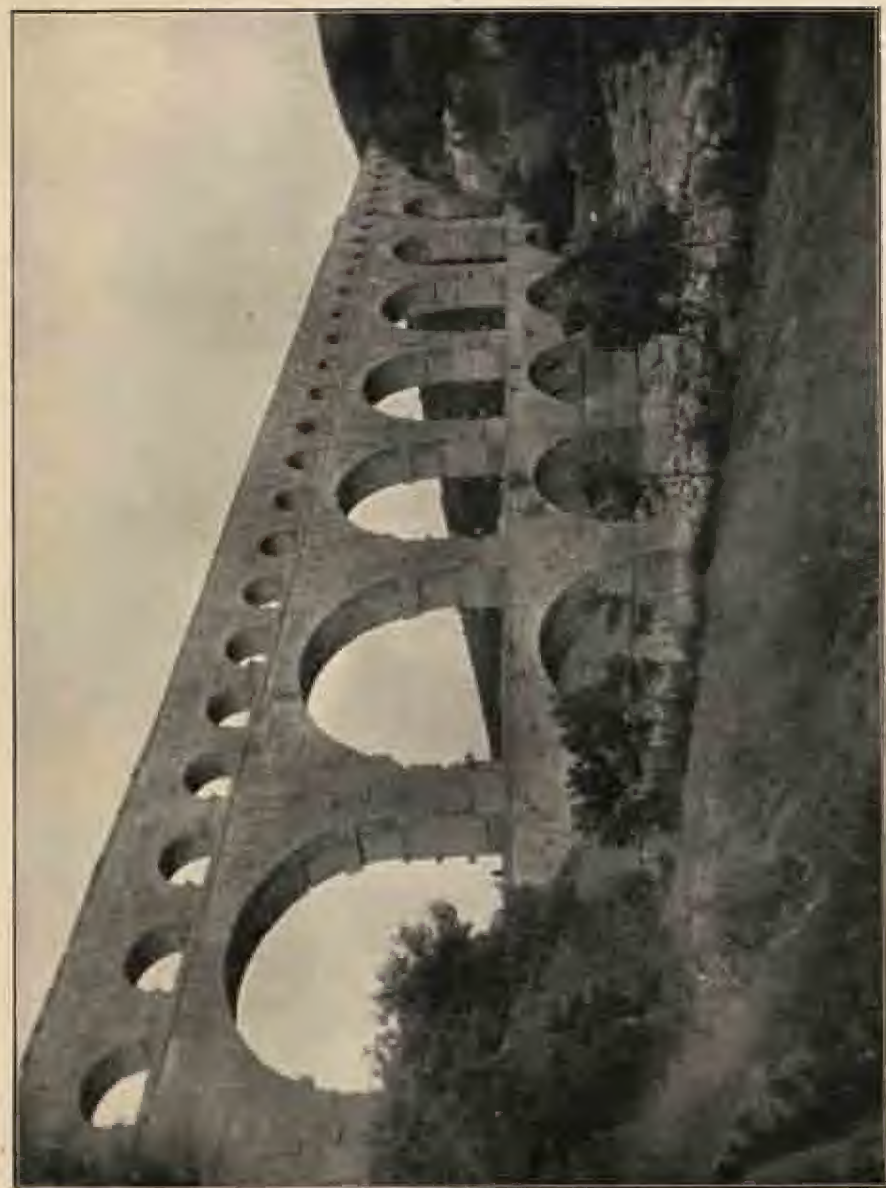


Fig. 2. The Roman Aqueduct, Pont du Gard, near Nîmes (France), exhibiting construction closely resembling that of the Bridge at Narni, Fig. 1.

weather-worn stone, and all tell that but for careful repair they would have fallen to pieces.

Again, we have the theatres and amphitheatres—Rome, Verona, Nîmes, and Arles, and many others—all in ruins; also triumphal arches, all deeply weather-worn and much patched, at Rome and other places.

Yet although the story of these relics is to some extent a depressing tale of ruin and repair, there is one instructive fact which all these structures have in common;—the size of the masonry. The Roman foot was 11 inches, and the courses of masonry on nearly all these bridges, aqueducts, amphitheatres, and triumphal arches, vary between 20 and 23 inches, roughly, 2 Roman feet. The Pont du Gard, in France, has masonry of the same type and character as that at Narni, while the Pont Flavien resembles in type and masonry the Ponte Cestio of Rome. The amphitheatres, triumphal arches, and bridges that remain have nearly all masonry of the same size.

What does this teach us? The natural conclusion we come to, is that these structures have remained, because the size of masonry is so great, that the weathering of the stone and mortar has borne an inappreciable relation to the general mass, whereas the weathering of the joints of the thin, small-stoned masonry of the middle ages has caused pieces to drop out, and so brought lighter structures to absolute ruin and disappearance; massiveness alone seems to be able to stand the test of time.

## II. ROMAN BRIDGES IN BRITAIN.

With this impression left by the study of Roman relics, one is only prepared to look for the remains or foundations of bridges of the Roman period in Britain.

One of these bridges, of which there is absolutely clear evidence,



is that across the North Tyne on the Roman wall at Chollerford, excavated for in 1860, of which only the foundations remain; and even these have certain remarkable features which point to its not being necessarily a bridge so much as a barrier.

The present road bridge, replacing an older one swept away in 1771, has five arches with 225 feet waterway, while the Roman bridge had only four arches with 136 feet of waterway—nearly one half. From this it seems clear that this was an intentional water-race, forcing the river into a deep stream so that no one could easily pass this gap in the Roman wall, and forming part of the line of defence.

The reason for throwing doubt on its being designed for a bridge is, that the original Roman road—the Stanegate—lies some miles away, while the shape of the piers (recalling those of St Angelo in Rome, built 1451), is such, that it is scarcely credible that they can ever have been designed for a bridge. I also draw attention to the enormous width of the masonry, to the pier surrounded by fresh masonry, and to the fact that it is on the front line of the wall. It is inconceivable to me that a bridge would be erected where the crossing of troops would necessitate their being in full view of an attacking party, and close up to the limit of attack. We must rather look upon this as a water-race, and conclude that, when originally constructed, chains were stretched across the river, tightened or fastened round the curious circular stones which are found among the masonry, and that one of the disasters, to which the ruins of the adjoining camp testify, happened at this point, owing to the passage being effected through the water being low. When rebuilt, the masonry was therefore advanced another 30 feet into the river, and made twice as thick, to resist the enormous pressure of a flood; and it is the remains of this water-race that we see, and not a genuine bridge.

Relics of a Roman bridge were also found buried at Corbridge, and

are stated to have been seen in the river Tweed below Newstead; but this is the limit of our knowledge, unless anything may be found at St Boswells, where the old Roman road from Lilliard's Edge makes a straight line for a narrowing of the Bowden Burn, where two rocks confine the burn and make an easy crossing.

The small bridge near the Roman camp at Ardoch is devoid of any features that would identify it as belonging to any particular period, but it has all the appearance of a structure of the 1630-60 period, to facilitate access to the church. It is only the proximity of the Roman camp that causes attention to be given to it.

### III. MEDIEVAL BRIDGES.

With this view of the Roman remains, in endeavouring to decide which is the most ancient bridge in Scotland, one feels on most uncertain ground. The very early references in literature are to some extent not very definite, and the dates only indicate the period to which they are attributed by various writers. In 1199 and 1294 there are references to Berwick Bridge; in 1234 to Ettrick Bridge; 1283 to Dumfries Bridge; 1297 to Stirling Bridge (cut by Wallace); 1320 to Balgownie Bridge (Aberdeen); 1329 to Bridge of Earn (fig. 3); 1340 to Glasgow Bridge; 1390 to Tay Bridge (Perth); 1419 to Dunblane Bridge; 1420 to Guardbridge; 1452 to Dunkeld Bridge; and 1482 to Lauder Bridge.

We have all these references, but where are the bridges? Berwick Bridge in 1199 was wooden, and both it and its successor were swept away; Stirling Bridge, from the seal of the burgh, was also of wood; Glasgow Bridge was decayed in 1340, rebuilt in 1345, fell in 1675 and 1761, and was demolished in 1856; Dunblane Bridge, Pocock tells us, was pulled down and a new one built; the Dumfries Bridge was almost all washed away in 1620. Only two arches are left of the Bridge of Earn; of the Ettrick, Dunkeld, Perth, and Lauder Bridges—the



two latter definitely known to be of wood—there is not a vestige left. The Bridge of Balgownie partly fell in 1587, while Peebles Bridge required 4000 turf sods for its parapet in 1632. We are thus left with purely negative information; but it all tends to show that structures prior to 1500 were mostly of wood, and have gone to ruin.

An examination of the bridges outside Scotland reveals much the same state of affairs. In Italy one bridge is attributed to Theodoric the Goth in 604 at Spoleto; but after that nothing is known of bridge-building till those at Florence in 1218, 1235, 1252, and 1362 (all of which were washed away), at Lecce in 1335, at Verona in 1355, at Borgo in 1322, and at Rome, already referred to, in 1467 and 1575.

In France the first bridge over the Rhone at Avignon, of which only a trace is left, was completed in 1187.<sup>1</sup> Pont St Esprit, twenty-two arches, also over the Rhone, begun in 1265, took 45 years to build. These were the first efforts of a nation which has always taken the foremost place in pioneer work in engineering, and from whom we have taken most of our engineering terms.

The first stone bridge in Paris was only erected in 1412.

In Spain the Moors appear to have done little more than keep the Roman bridges in repair. Granada alone shows a relic of a bridge at the Alhambra, but it also dated from the thirteenth century. At Toledo the two bridges there, erected in 1212 and 1258, had to be rebuilt in 1390 and 1380 respectively; and these are said to be the present structures.

In England, London Bridge, which took 33 years to build, and was finished in 1209, is apparently one of the first stone bridges in that country, and the close of its history forms a well-known nursery song.

In Germany, the first bridge appears to have been that over the

<sup>1</sup> The present remains only date from 1670.

Danube at Ratisbon in 1135, followed by one at Munich in 1158, and one at Frankfort in 1340.

It is thus evident that Europe began to awake to the necessity of bridge-building about the same period, and we must therefore judge that the commencement of the Scottish bridge-building period would be about 1400.

#### IV. SCOTTISH BRIDGES.

The periods of bridge construction in Scotland may be roughly divided at the year 1600, prior to which date most of the bridges were the result of individual effort; but after that, the majority were built by national subscriptions taken up by churches, shire committees, and Town Councils. After 1600 the Kirk Session and Town Council records enable us to date many of the bridges accurately; but prior to that, some of the largest bridges would appear to have been built privately, for there are no public records of the building of great structures such as Cramond Bridge (fig. 4), Stirling Bridge, Ayr Bridge, Bothwell Bridge, East Linton Bridge, and many others which must have cost large sums. Glasgow Bridge, the Dee and Don Bridges at Aberdeen, Guardbridge, and Dunblane Bridge are attributed to the efforts of bishops of the adjoining cathedrals; therefore one is tempted to look to generous local landowners as being the builders of the other structures. Few seem to have been constructed by Government, for although the Exchequer Rolls and Records of the Privy Council have constant references to grants in aid of falling bridges, disputes, authorisations of tolls, in which certain bridges are mentioned, few seem to have been built from the public purse, and in each case individuals or towns obtained concessions for the upkeep.

In place, therefore, of allocating a bridge to a certain date, it is more convenient to divide bridge construction into periods; and, while recognising the almost total suspension of bridge-building from 1540





Fig. 3. The remains of the Bridge of Karn, mentioned 1329, but this structure is probably much later. Roadway, 13 feet 6 inches.



Fig. 4. Cramond Bridge, exhibiting the old ribbed and pointed arch, and the rebuilt arches of later date. (Fell 1587; rebuilt 1619.) Roadway 13 feet 6 inches.

to 1570, from 1688 to 1696, and from 1706 to 1720, one may suitably divide the periods thus :—

The Roman period.	
The Pre-Reformation period . . . . .	1400-1560.
The Post-Reformation period . . . . .	1560-1600.
The " Collection " bridges . . . . .	1600-1680.
The Local bridges . . . . .	1680-1710.
The Shire and Military <sup>1</sup> bridges . . . . .	1710-1754.
The Turnpike bridges—early . . . . .	1754-1770.
"       "       later . . . . .	1770-1800.
"       "       heavy or mail road . . . . .	1800-

These periods are helpful in one way, as they make distinct the means by which the money was raised. In the Pre-Reformation period the bishops were among the chief benefactors; in the Post-Reformation period the large landowners; in the " Collection " period the churches largely raised the money. In the Local and Shire period the shires and towns raised the amount by subscription; in the later periods the military bridges were constructed by Government, and the turnpike bridges by the Turnpike Trusts.

But with bridges near the large towns there was no such distinction. Glasgow looked after its own bridges. Perth looked after Perth Bridge and Bridge of Earn. Aberdeen had to keep up both the Bridge of Don and the Bridge of Dee. St Andrews had Guard Bridge; Jedburgh had its own and Ancrum Bridge to look after. Stirling, Linlithgow, Dumfries, Ayr, Irvine, Brechin, and Inverness had each their own bridge to keep in repair, and these royal burghs helped others when their bridges were badly damaged, but a wary eye was kept to see that the money subscribed was not put into the town's purse. Glasgow, in particular, early showed its far-seeing and keen commercial aptitude, as well as generosity in supporting good works,

<sup>1</sup> These were on certain lines of road, and were continued and extended in out-of-the-way parts, by the Commission of Highland Roads and Bridges till long after 1800.



by the promptness with which handsome and substantial financial support was offered to every proposal to build a bridge within even the fifty-mile radius; the attached terms that all Glasgow citizens should be exempt from toll, and that the money was to be paid only when the parapets were begun, being two delightfully clever and



Fig. 5. The "Roman" Bridge, Lanark; a good example of a dilapidated Bridge of the 1500-1680 period. Roadway, 9 feet.

useful conditions, the humour of which will appeal to all who appreciate the business-like character of the Western Capital.

These financial arrangements for raising money are of more importance than is generally recognised, as the sums required for construction and upkeep of bridges in many cases were considerable, for a substantial and well-constructed bridge is to a large extent simply a matter of expense; and its permanence a matter contingent upon choosing proper foundations, having ample waterway, good design, materials, and workmen. In each of these periods, first,

second, and third class bridges were constructed, and, naturally, those best built, and kept in repair by a responsible body, are left to us; while the ruins of inferior structures, and those which, after being built by public-spirited effort, were left to take care of themselves, furnish most of those picturesque ruins which are popularly designated as Roman Bridges of hoary antiquity, like the one at Lanark (fig. 5).

Turning to the structures themselves, in endeavouring to fix the date of a bridge, nothing has been so important as the general introduction of wheeled carriage traffic about 1680-1700. Prior to that period the traffic of the country was mostly carried on horseback, and narrow bridges served all the needs of the community. The new traffic required broader bridges, and after this date there is scarcely a bridge with less than 10 feet roadway.

But this in itself is no criterion of age, it is only one very important factor which must never be lost sight of; for the length of the bridge, the height of the arch, and the traffic of the district, all play their own part in fixing the period, when no architectural feature makes the matter perfectly clear.

The second important date-mark is the shape and thickness of the pier (fig. 6). In early periods one of the most unsatisfactory features—from an engineering point of view—was the enormously heavy piers which were laid down in the rivers. They obstructed the fairway of the water, dammed up the river, and were the cause of the sweeping away of many an early structure. As centuries passed on they were made thinner, and the shape of the pier modified to suit the different conditions; but it was not till the nineteenth century was well begun that they were cut down to slim proportions.

The third very important date-mark is the relation of a bridge to those in its neighbourhood. We cannot get away from the fact that local considerations and influence are almost paramount in a matter of this kind, and each bridge is to some extent a copy of, or improve-



ment upon another in the district, which has served as a pattern. Five bridges out of six—if not more—are built by those who have familiarised themselves with bridge construction, and in looking at any one bridge, we must be looking at the pattern for half a dozen others.

Bridge-building is now a special branch of study, relegated to civil engineering, but the true relation of bridge construction to

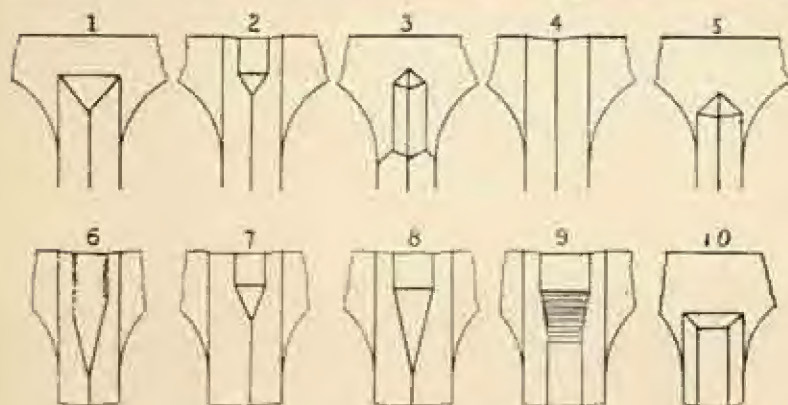


Fig. 6. Types of the Piers on Scottish Bridges.

1. The usual pattern up to the year 1770. 2, 3, 4. Various old styles, occasionally met with.  
5. The usual pattern after 1770. 6, 7, 8, 9, 10. Five varieties of Pier on Guard Bridge, Mr. Andrews, evidently of different periods.

architecture is, that in architecture an arch has to carry a permanent load, and can be weighted with masonry to give it stability; whereas an arched bridge has to bear a moving load, and has to stand the thrust at every point in the semicircle, an effect easily demonstrated by pressing one's hand over a hoop, thus flattening the circle and thrusting out the sides. The construction of stone bridges until about 1700 was in the hands of a few, and wooden bridges were usually preferred, as being easily and more cheaply built; they stood little risk of collapse, and were readily repaired by renewing the beams.

With these facts before us, the allocation of a bridge to its period of construction is to a large extent a question of collecting details of all the bridges in a district, comparing, sifting, and classifying their features, and consulting the historical records of the country for references and remarks which have a bearing on the matter.

It is the ignoring of this that has occasioned much of the loose information that is at present extant, and as each year passes, the less satisfied are we that the bridges are so ancient as is made out, for the history of the bridges in Scotland appears to be the history of bridges all over Europe. The same types are repeated, the same designs, the same features; showing how far the masons travelled, and followed out the plans adopted successfully elsewhere. Indeed, if we could trace the footsteps of the bridge-builders, we should be in a position to know much that is at present conjectural, and be able to follow a most interesting study.

The first period of bridge-building in Scotland is the *Pre-Reformation epoch*, from 1400-1540—the dynastic period of the James's I., II., III., IV., who laboured much for the consolidation and welfare of their country, and are specially noted in history as having built and repaired bridges. It is to this period that we can generally assign all the great stone bridges of the country, and others of unknown antiquity on the main lines of traffic, about 40 or 50 in all. It is also to this epoch that we appear to be indebted for most of the ribbed bridges, the best examples of which are seen at Cramond, Haddington, East Linton, Dalkeith, Jedburgh, Bothwell, Tullibody, the old Avon Bridge (Hamilton), and Bridge of Dee at Aberdeen; but as the same style of construction was also adopted for the old North Water Bridge about 1580, at Inverness in 1685, and at Gannochy Bridge in 1732, this style is therefore no key to a period, if these latter dates are not wrongly given in local literature.

The pointed or Gothic arch of this period is exhibited in the Bridge





Fig. 7. The Brig of Balgownie (Aberdeen), reputed cir. 1320; but partly rebuilt 1597. Roadway, 11 feet.



Fig. 8. Guard Bridge, St Andrews (1420-1530), showing the higher cut-water of the first Pier, and the low cut-waters of the older Piers. Roadway, 11 feet 6 inches.

of Balgownie (fig. 7) at Aberdeen, at Cramond Bridge, at Abbey Bridge (Haddington), at Tullibody Bridge, and in one arch of Dairsie Bridge.

Among the other structures of this epoch, mention should be made of those at St Andrews (fig. 8), Musselburgh, Stirling, Doune, Peebles, Irvine, Ayr, and Doon, all of which are important.

The records of this period, however, are very fragmentary, and there is a complete absence of information of any bridge being built between 1464 and 1527, a period of 60 years; and one can only hope that it will be ascertained that some of the undated bridges belong to this wide interval.

One class of bridge of this period, of which special mention is desirable, is the "Fortified"<sup>1</sup> bridge, because of the ingenuity shown in constructing a bridge that would in itself form a defensible barrier to the approach of troops (fig. 9).

The finest example in Scotland is the bridge at Tullibody, which seems to be the most perfect and unique of its class in Europe. In it a series of twists are produced, designed to effect the throwing of a body of horsemen into confusion. The bridge at Stirling has the same idea carried out at the north end, by means of a double turn; while that at Peebles has the arches arranged at different angles, evidently with the same object in view. Whether the bridge at Balgownie has its abutment placed in a curve for this object is a moot point, but it also has the same curious bent abutment, which, though of bad and unscientific design, must have been made for a definite purpose.

Most of the old Scottish and English bridges were, however, guarded by a gate in the middle or at one end, but on the Continent, and especi-

<sup>1</sup> This title is adopted from an old description, but it does not accurately convey that the shape of the bridge is more of a military barrier for defensive purposes than an actual fortification. A more correct title would be "Defensive bridge."



ally in Spain, gates at both ends were provided, following the Roman style indicated on Pont Flavien.

By far the finest example of a fully fortified bridge is the Ponte Nomentano in Italy (fig. 10), whose plan shows a handsome castle in the centre, and a gateway at both ends, thus forming a regular fortress. As it bears the arms of two popes, we must assume that the bridge was

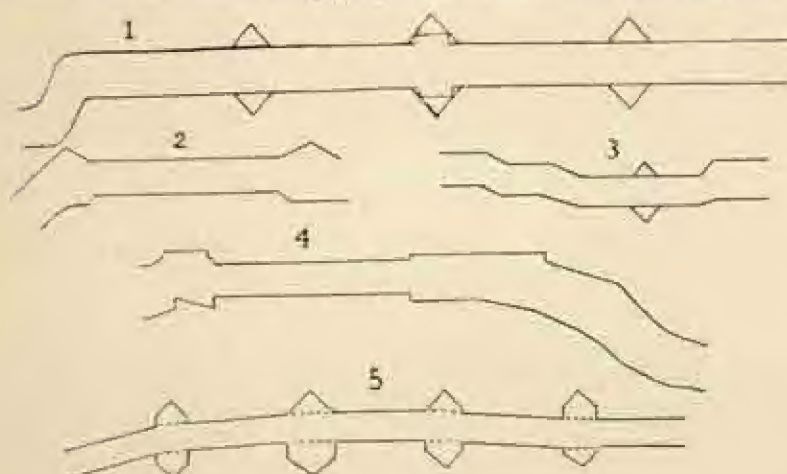


Fig. 9. Plans of Bridges with angled approaches on Roadway.

1. Striding Bridge. 2. Ring o' Doon. 3. Tulibody Bridge. 4. Balgowan Bridge.  
5. Peebles Bridge.

erected about 1450, and strengthened in 1650; but whether it was fortified as the result of the fall of Constantinople and the irruption of the Turks, or as a clever and new design by Alberti, Pope Nicholas's famous architect, it is impossible to say, as no one seems to know anything about it. None of the books to which I have had access make any mention of the three coats of arms on different parts of this bridge. But the curious shape of the battlements will be noticed, resembling in type the Damascus Gate at Jerusalem, built in 1537.

In the same Pre-Reformation period, chapels were attached to many

of the bridges in England and France, but it is rather striking that the practice does not seem to have had much vogue in Scotland<sup>1</sup> or Ireland, although the cross in the centre of the old wooden bridge at Stirling is similarly placed to the one on the old bridge at Avignon.



Fig. 10. Ponte Nomentano, near Rome; formerly fortified, and with gates at both ends.

It was at the close of this period, marked by the distraction caused by Mary of Guise, that a blight seemed to fall over Scotland, and the records are almost silent as to anything being done in bridge-building. In 1545 the Somerset expedition wrecked the country to the gates of Edinburgh, and retired by Jedburgh, devastating and tearing down every building. In 1549 Peebles was burned; while in 1559 the Scots broke down Tullibody Bridge to prevent the French

<sup>1</sup> A chapel was attached to Bridge of Dee at Aberdeen, and to Stirling Bridge.



troops from approaching Stirling. It was only when the great movement of Reformation that swept across the Teutonic races of Europe had gained the upper hand in Scotland by 1560, that a great wave of educational, religious, and progressive fervour set in; and, beginning in 1575,<sup>1</sup> the records are full of earnest efforts to repair the



Fig. 11. Collection Bridge Period. Old Bridge at Stow, beside the Church; 1654. Roadway, 7 feet 6 inches.

bridges falling into disrepair, to build new structures, and so to promote the welfare of the country. To this Post-Reformation and "Collection Bridge" period belongs the long North Water Bridge, built by Erskine of Dun; used afterwards to herd in the Covenanting prisoners for their night's lodging on their way to Dunottar. To this period belong a little bridge at Skelmorlie, one at Dunfermline,

<sup>1</sup> It is only right to mention that between 1580 and 1600 I have no record of bridges being built.

the bridge at Linlithgow, the bridge of Urr, that at Berwick, as well as a long series of little bridges, 7 feet to 9 feet wide, erected beside churches, to enable the inhabitants to cross to their place of worship in safety, mostly erected from the proceeds of collections taken up in the churches.

Were it not that a number of bridges having no connection with churches were built, it would very appropriately be called the Collection or Church Bridge period, for practically every bridge in close proximity to a church was erected at this time (fig. 11).

But this happy and almost continuous period of bridge-building, from 1605 to 1650, came to an end, and an unexplained slackness for nearly 60 years swept over the land. Bridges were going to be built, but all that was actually done was spasmodic and at irregular intervals. But when the first carriages began to appear about 1680, instantly the whole outlook changed. Bridges were no longer for local use but for general traffic, and the building of important structures became urgent.

The best bridge of this period is that at Lanark (Kirkfieldbank), completed in 1699, and at that time the widest bridge in Scotland; but the troubles of the Union of 1705 seemed to drive away all money for progressive work, and the subsequent unrest, culminating in the 1715 outburst, made work impossible, and it was nearly five years before the country settled down to that era of progress which thereafter never slackened.

1720 commences the period of modern bridge engineering. In France the *Etablissement des Ponts et Chaussées* took matters in hand, and the art of bridge engineering began to be studied scientifically. But the Scottish bridge-builders adhered to their rule of thumb, and though the sparing use of material, with plenty of mortar, made a less substantial structure, bridges were run up by the shire authorities in quick succession (fig. 12). The military authorities also contributed their network of roads from Carlisle to Portpatrick, Stirling to Dumbarton, and Stirling to the Highlands; so that for 40 years a





Fig. 12. Shire Bridge Period. Earlston Old Bridge; 1755.  
Roadway, 10 feet.



Fig. 13. Military Bridges. Tay Bridge, Aberfeldy; 1733.  
Roadway, 14 feet 6 inches.

continuous series of serviceable bridges sprung up in every part of the country, for facilitating transport, hardly any of them of less than 10 feet roadway (fig. 13).

Up to this time the traffic of the country had been conducted on roads following the old horse paths, climbing hills utterly unsuited to the heavier loads of carts and carriages, and with unmetalled surface and deep ruts caused by the new traffic. It became speedily evident that the whole line of roads must abandon the hills and keep to more level ground. The money for this was found by forming Turnpike Trusts. The Turnpike Acts began to take effect about 1754, and practically brought to an end the Shire administration. The bridges were now attached to roads barred with turnpike gates. As money was more plentiful, the bridges were more solidly built and wider. Coldstream Bridge, built 1766, 23 feet wide, is the best example of a fine bridge of this period, but the average bridge was spare and rather slender, much the type of the North Bridge at Edinburgh, taken down as unsafe many years ago. This period is suitably called the *Early Turnpike*, as the year 1770 apparently marks the disappearance of the old Scottish pier so prominent in the older bridges, caused no doubt by the new theories of bridge-building which began to spread (fig. 14).

The *Later Turnpike* period, beginning 1770, as distinct from the *Early Turnpike*, was the commencement of a period of solid bridge construction; the piers were cut down in thickness, the arches flattened, the stones were carefully cut and dressed, ornamental mouldings were introduced to cover the joints and strengthen the parapets, and the average width brought out to 14 feet. This period is known conclusively by one special type of bridge, namely, a hollow spandril or circle, relieving the weight of the haunch of the arch. Wherever these are seen, the bridge may be assigned without hesitation to this period, as also may the bridge rising to an apex in the centre be classed as "before 1799," hardly any bridges of this design being erected after the turn of the century (fig. 15).





Fig. 14. Early Turnpike Period. Clydesbridge, near Abington; 1769.  
Roadway, 11 feet 9 inches; replacing an older Bridge.



Fig. 15. Later Turnpike Period. Fly or Drygrange Bridge (Tweed); 1770-1780; showing the circular spandril, and lines rising to an apex, a style abandoned after 1800. Roadway, 16 feet.

Upon the Mail Road period, which began with the heavy and fast mail coaches about 1800, I do not propose to enter. The bridges then built were the finest and most solid constructions ever known—seldom less than 20 feet and often 30 feet wide; we pass over great valleys thinking little of them, and their life must be many more years than the more flimsy constructions of the eighteenth century. Telford's bridges are known over the world, and we cross the Dean Bridge noting the beautifully squared, close-fitting stones, and observe the light arch supporting the path and the heavy arch the traffic. These are bridges of a period of which we may be proud.

May I hark back to one phase of history which is ever before me. We have referred to the Pre-Reformation and Post-Reformation periods from 1400, the Local Collection bridges, the Shire and Military, and Early and Late Turnpike, and the Mail Road periods; but what of that 800 years between the fall of Rome and the accession of Bruce? Nearly every bridge we know comes within the historical period of the last 600 years. Were none built before that? What is the history of the bridges of France, of Spain, of Italy, of Germany? Is it not the same in every respect, 800 years of black night? The magnificent culture of Rome that spread its skeleton civilisation over Europe, that taught bridge-building to the world, and has left monuments in every colony of the vast empire—the arched aqueducts at Segovia in Spain, at Pont du Gard in France, at Rome over the Campagna—all these remain in the minds of the uncultured as being “Devil's work.” How are we to explain it in any way except that the hordes of Goths, Vandals, Northmen, Danes, and Saxons who swept across Europe were almost rude, unlettered savages in comparison, with neither culture nor feeling, but to kill and possess. The departure of Roman civilisation blotted out progress in Britain, and whatever causes led to the decline and fall of the Roman empire, we must recognise the magnificence of its achievement, and deplore the ethno-



logical cause that set back the hands of the clock for 800 years. There were none that cared to build, but many to destroy.

The Danes hooked their vessels to the old wooden bridge at London, in order that the force of the current on their vessels might tear away the supports of the bridge and pull it down. If such a reckless disregard for a structure benefiting the community was the spirit of the Dark Ages, no wonder Europe was at a standstill for centuries. Indeed, if we look at history, the end of the Crusades seems to have marked the beginning of progress in bridge-building in Europe.

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MONDAY, 12th February 1912

THE HON. LORD GUTHRIE Vice-President, in the Chair.

A Ballot having been taken, the following were duly elected Fellows of the Society :—

Rev. GEORGE G. D. S. DUNCAN, M.A., B.D., Minister of St Cuthbert's Parish, Strowan Lodge, Albert Terrace.

SIR NATHANIEL DUNLOP, LL.D., of Shieldhill, Biggar.

ALLAN GILMOUR, Woodbank, Alexandria, Dumbartonshire.

ROBERT KERR HANNAY, Curator of the Historical Department, H.M. General Register House, 14 Inverleith Terrace.

NEWTON HENRY HARDING, 110 North Pine Avenue, Chicago, Ill., U.S.A.

MISS KATE JOHNSTONE KIRKE, Hilton, Burntisland.

Major STEWART MACDOUGALL of Lunga, Ardfern, Argyll.

The following Donations were laid on the table, and thanks voted to the donors :—

(1) By JAMES LYLE, F.S.A. Scot.

Knife with tapering blade 5½ inches in length and handle of roe-deer horn, found at Musselburgh.

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## (2) By MRS CATHERINE STEWART, Kennoway.

The Half-hour Glass used in the service of the Parish Church of Kennoway prior to the year 1831.

## (3) By J. C. WRIGHT, Colinton

A pair of Silver Pins,  $1\frac{1}{2}$  inches in length, with open-work heads set with cairngorms, and connected by a gilt chain of square links.

## (4) By JAMES MACDONALD, W.S., F.S.A. Scot., on behalf of the contracting parties.

Printed Copy of Letters of Certification and Agreement by and between the Chief and Captain of Clan Ranald, M'Donnell of Glengarry, and Macdonald of Sleat, relative to the supreme Chiefship of the whole Clan Donald.

## (5) By T. J. WESTROFF, the Author.

Guide to the Collection of Irish Antiquities in the National Museum of Science and Art, Dublin. Part IV., The Christian Period. Part V., Irish Ethnographical Collection. 1911.

Types of the Ring Forts in Eastern Clare; its Royal Forts and their History.

Folk-lore Survey of County Clare.

Survey of Clare Island. Part II., History and Archaeology. 1911.

## (6) By RALPH RICHARDSON, W.S., F.S.A. Scot., the Author.

The History of Parliament Square; being a Historical Notice of the Southern Precincts of the Church of St Giles, Edinburgh. Reprint, with additions from the Book of the Old Edinburgh Club. 4to. 1911.

## (7) By Rev. GEORGE F. TERRY, F.S.A., F.S.A. Scot., the Author.

Memorials of the Church of St John the Evangelist, Edinburgh. 8vo. 1911.



(8) By JAS. ALEXANDER DUNCAN, F.R.G.S., F.S.A. Scot., the Author.

The Descent of the Hepburns of Monkrig. 8vo. 1911.

(9) By JAS. A. ROLLO, F.S.A. Scot., the Author.

Dundee Historical Fragments, chiefly Ecclesiastical. 12mo. 1911.

There were exhibited :—

(1) By JAMES M'CARGO, Kirkpatrick-Durham, through ALEX. O. CURLE, *Secretary*.

Bronze Flanged Axe (fig. 1). 5½ inches in length by 3¼ inches in breadth across the cutting face, which is almost semicircular, expanding from the flanged upper part in a quick curve, the butt end 1 inch in breadth and continuing at that breadth for 3 inches to the beginning of the curve outwards; the flanges rise in a curve from the butt to a height of ¼ inch at the stop-ridge, and fall away in a similar curve to the level of the cutting part of the axe-blade, thus presenting a long oval in the side-view; the stop-ridge, which shows signs of having been hammered up, is curved downwards, and is very slight; at the base of the flanges there is a slight moulding in the casting extending across the blade from flange to flange and parallel to the curve of the cutting edge. It was turned up by the plough on the farm of Mill-pool, Kirkpatrick-Durham.

Bronze Pin of peculiar form (fig. 2), 3½ inches in total length, having an open circular head 1 inch in diameter. The pin is made of one piece of bronze wire, the part which forms the circular head being lozenge-shaped in section, and the part which forms the tapering shank of the pin being rounded to a circular section. It was found in cutting peats in a moss in Carsphairn parish, near the head of Loch Doon on the Galloway side, about 4 feet under the surface.



Fig. 1. Flanged Axe of Bronze from Millpool ( $\frac{1}{2}$ ).



Fig. 2. Bronze Pin from Carsphairn ( $\frac{1}{2}$ ).



Ground-edged Knife of brownish flint (fig. 3), of almost semicircular shape, 3 inches in radial diameter by  $2\frac{3}{4}$  inches across the chord, which is somewhat irregularly broken away, the faces both elaborately worked by flaking to a tolerably level surface so as to secure an almost uniform



Fig. 3. Semicircular Flint Knife from Milton Mains (f).

thickness for the implement, and the semicircular margin carefully ground to a sharp edge all round. It was found on one of the Milton Mains farm fields skirting the southern shore of the Milton Loch, in the parish of Urr.

Small Whetstone of reddish quartzite (fig. 4),  $2\frac{1}{2}$  inches in length



Fig. 4. Small Whetstone from Walton Park (f).

by  $\frac{1}{2}$  inch in breadth and thickness, tapering slightly from the middle to the rounded ends, and polished all over, found in a field on Walton Park Farm in the parish of Kirkpatrick-Durham.

Flattened oval Pebble,  $1\frac{1}{2}$  inches in length by  $1\frac{1}{4}$  inches in breadth and  $\frac{3}{8}$  inch in thickness, having a countersunk perforation about

$\frac{1}{2}$  inch in diameter narrowing to about  $\frac{1}{4}$  inch in the centre near the middle of the stone. There are some scratches on one of its flat faces which resemble lettering.

Polygonal Ball of brass,  $\frac{7}{8}$  of an inch in diameter, with about thirty facets each stamped with a number.

Bronze Jug or Chopin Measure,  $5\frac{1}{2}$  inches in height by  $2\frac{1}{4}$  inches diameter at the brim, bulging below and narrowing again to 3 inches diameter at the bottom, and having at one side a loop handle with slightly flattened curve, and a vertical projection for the thumb rising half an inch above the brim. There are two, if not three, stamps on the front of the vessel just below the rim, one of which looks like a rosette within a square border; another is on a pointed shield, but quite indistinguishable.

The following Communications were read:—



I.

ACCOUNT OF THE EXCAVATION OF A BROCH NEAR CRAIGCAFFIE, INCH PARISH, WIGTOWNSHIRE, KNOWN AS THE TEROY FORT. BY ALEXANDER O. CURLE, *Secretary*.

To the N. of Loch Inch the level ground which stretches inland from the Bay of Luce rises rapidly by the Braes of Balker to a high



Fig. 1. View of the site of the Broch.

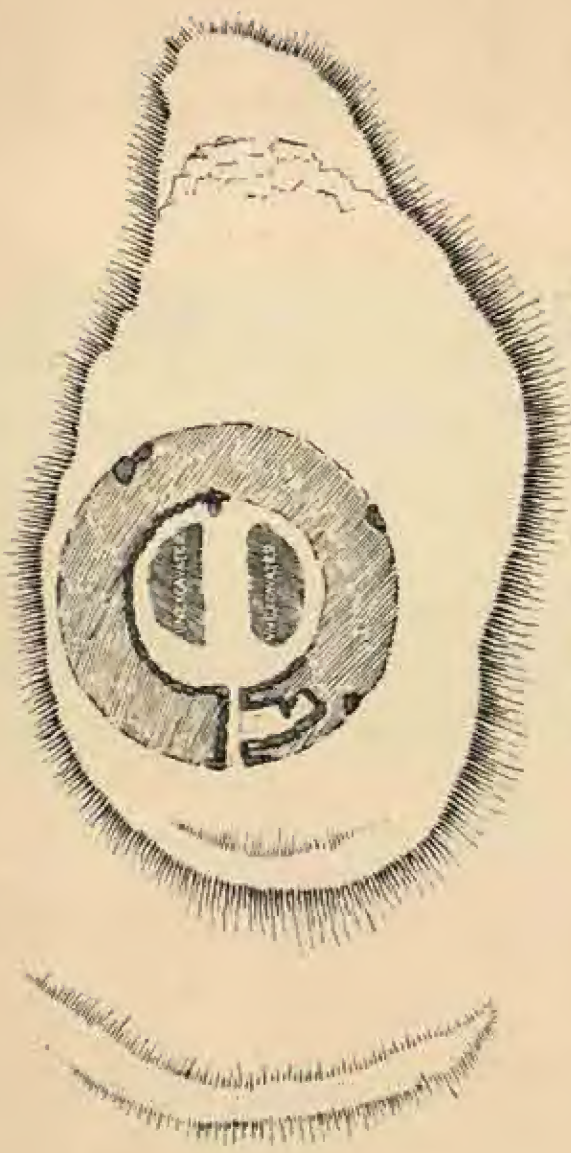
table-land reaching northward into Ayrshire. A deep glen, down which flows the Kirkelachie Burn, cuts far back into the Braes on the W., necessitating a considerable detour by the road from Craigcaffie to reach the higher ground beyond. Here, on the brow of the hill, at the edge of the Braes overlooking the deepest part of the ravine, is a round rocky prominence (fig. 1) rising to a height of some 9 to 10 feet, and with its longest axis ENE. and WSW., measuring about 120 feet in length by 70 feet in breadth. On the N. and highest extremity of this rock are the foundations of a broch hitherto known as the

Teroy, fort—possibly a corruption of *tigh ruadh*—the red house. The position is singularly commanding, holding in view a great extent of country from the Bay of Luce on the E. to the distant Rhinns of Galloway on the W., with nearer at hand the head of Loch Ryan. At the ENE. end the rock is protected at its base by a deep trench, measuring some 26 feet in breadth from crest to crest, 9 to 10 feet across the bottom, 10 feet in depth from the top of the scarp, and 3 to 4 feet below the counterscarp. Along the W. flank the trench gives place to a terrace extending for from 12 to 15 feet out from the base of the rock, while the sides of the eminence are steeply scarped all round with an average height of from 6 to 8 feet. Access has been gained to the top from the WSW. and lower extremity.

The broch, of which a plan is shown in fig. 2, reduced to a height at best of 2 feet 6 inches and in great part almost obliterated, was entered from the ENE. or higher end of the hillock, 16 feet back from the top of the scarp of the ditch, by a narrow passage 2 feet 4 inches wide at the entrance, oblique in direction for the first 2 feet so as to allow for an angle of rock which projected out from the face of the wall for 8 inches on the left, and thereafter proceeding straight to the interior. At 4 feet 6 inches inwards on the right was the entrance to a guard-chamber which had passed through the wall for a distance of about 3 feet, but the portion of wall on the left of this entrance, which separated the chamber from the main passage, had been removed down to the foundation. The chamber (fig. 3) extended inwards, following the curve of the broch wall, for a distance of 10 feet. At 5 feet from its entrance a large block of stone, with building at the back of it, projected outwards from the WSW. wall for a distance of 3 feet 6 inches, thus dividing the chamber into two compartments, the outer one measuring 5 feet in breadth and the inner one 3 feet. At the entrance to the guard-chamber the main passage had a width of 2 feet, and where it opened on the courtyard 2 feet 3 inches, the extreme length being 12 feet 6 inches. There were no traces of door checks, but at the inner



LONGITUDINAL SECTION



0 10 20 30 40 50 feet

Fig. 2. Ground Plan and Section of the Brech of Terey, Craggalllo, Wigtownshire.

extremity a sill, some 6 inches broad, projected slightly above the floor level. The interior court measured 25 feet in diameter. The natural surface was very uneven with outcropping rock, but there were indications of levelling up, and of a floor of flags having been laid over the top. The greatest height of wall visible in the interior was 2 feet 4 inches, and for one-third of the periphery the wall had



Fig. 3. Interior of Guard-chamber, Teroy Broch.

been almost entirely removed; the position of the stair was consequently unobtainable. The building was very good, the spaces between the larger stones being very neatly filled with small flat fragments. The base of the wall within the guard-chamber was formed of large flat slabs set on edge so as to form a smooth face to the interior.

The excavation did not reveal evidence of long occupation. In the larger compartment of the guard-chamber the discoloured stratum marking the floor level was not deep, and in the inner compartment it was entirely absent. The debris was cleared off for a width of



about 5 feet right across the interior, also around the inner wall face for a couple of feet or so, while one or two additional clearances were made at spots where any evidence of occupation was observed. Adjacent to the flagstone indicated on the plan at the WSW. side a considerable amount of dark soil immixed with charcoal and a few fragments of burnt bone lay in the crevices of a rock, and from



Fig. 4. End of passage from the interior, Teroy Broch.

this soil were recovered two very small pieces of dark red pottery, while from near at hand came a lump of iron weighing 1 lb. 12 oz. The upper stone of a rotary quern also came to light. In the main passage was found half of a disc of very coarse pottery 4 inches in diameter and  $\frac{1}{8}$  of an inch in thickness, with a perforation in the centre, an object believed to have been used to protect the end of the twyer when brought into contact with the furnace in primitive iron smelting.<sup>4</sup> Several water-worn pebbles brought to the spot by the

<sup>4</sup> A number of these objects found on the site of a bloomery on Glenluce sands were exhibited in the recent Exhibition in Glasgow.

hand of man were unearthed, but none of them showed any signs of use. Besides some small particles of burnt bone, a fragment of a cockle shell, and a small bone of an ox, no other food refuse was seen. On the rock on the floor of the outer compartment of the guard-chamber there lay some particles of iron entirely corroded.

This is the first broch to be noticed in the county of Wigtown, and it is to be regretted that the relics recovered from it were so few and unimportant. The appearance of the interior at the floor level, in general absolutely free from any discoloration, suggested that the occupation of it could never have been of long duration, but the possibility of the floor having been greatly disturbed by the removal of such flags as may have been laid on it must be considered in accounting for this condition. The division of the guard-chamber into two compartments is a peculiar feature, also the facing of its walls with slabs.

Other two ruins in the county, one on Ardwell Point, and the other on a promontory to the south of Stair Haven, are also believed to be brochs. All three have been erected in exceedingly strong positions.



## II.

ACCOUNT OF THE EXAMINATION OF A RELIC BED ON THE MOTE OF INGLESTON, KELTON PARISH, KIRKCUDBRIGHT, FROM WHICH WAS RECOVERED A PADLOCK OF TUBULAR FORM; AND A NOTE OF SIMILAR PADLOCKS PRESERVED IN THE NATIONAL MUSEUM OF ANTIQUITIES. BY ALEXANDER O. CURLE, *Secretary*.

In the park that lies between the farm of Ingleston and the road from Castle-Douglas to Auchencairn, and about 100 yards distant from the road, is a natural rocky hillock (fig. 1) which has been adapted as a mote by scarping the sides and levelling up the summit.<sup>1</sup> It is doubtful if it has been entrenched, as only for a very short distance towards the NNE. is there any trace of an outer bank to contain an entrenchment, and that is probably natural. At the opposite end of the hillock a projecting tongue of rock has evidently been levelled down, but obviously not cut through for a trench, and similar levelling has been effected on the S. The hillock has a general height of about 18 feet, but with the fall of the ground towards the SSW, it shows a somewhat greater elevation in that direction. The summit is a fairly regular oval, with its longest axis NNE. to SSW., measuring 71 feet by 43 feet. Near the centre is a low oval mound with its longest axis identical with that of the summit, measuring some 20 feet in length by 10 feet 6 inches in greatest breadth, and rising little if at all above the general level, but formed by the excavation of a shallow trench around it, a few inches in depth and from 4 feet to 7 feet wide, the wider portion being at the SSW. end and the narrowest at the opposite extremity. At the former end this hollow has been carried forward to the edge of the bank with a width of about 4 feet

<sup>1</sup> The accompanying illustration from a drawing by Mr F. R. Coles, previously utilised in the Society's *Proceedings*, figures it admirably.



Fig. 1. View of the Moto of Jugleston, Kelton, Kirkcubrightshire.

6 inches, and with the same width at the opposite end it is traceable towards the edge for a distance of 12 feet.

The edge and sides of the hillock, especially towards the E. and SE., have been much broken down by sheep and cattle, and in consequence at the SE. there was exposed, extending from the upper surface in depth for 2 feet 2 inches or thereby and in breadth to 2 feet 7 inches, a bed of discoloured soil. With the permission of the proprietor a slight examination of this spot was made, and it was found to contain much wood charcoal, a few particles of calcined bone, and a quantity of burnt or compressed clay and light slag or cinders. From it there were recovered a number of iron nails, square in section, an iron rivet



(fig. 2) with a rhomboidal head at one end and a round nut hammered on at the other, a shard of pottery (fig. 3) found 13 inches below the surface, of a fine red ware, covered externally with a brown lustrous glaze, and decorated in appliqué with a small rosette and a wavy moulding; a number of small ornaments from the same vessel, and a fragment of the circular base, with a small piece of the wall attached, of similar red ware, also probably belonging to the same vessel. The bottom of the vessel has been flat, and the edge has not been pressed out with the thumb. There were also found a fragment



Fig. 2. Iron Rivet.



Fig. 3. Shard of Pottery.

From the Mote of Ingleston (†).

of dressed sandstone, with two parallel lines incised across it, and the tubular padlock to be hereafter described. Across a space of 18 inches there occurred a second bed about 1 foot 10 inches in breadth, but of less depth than the other, and containing no relic. These beds were not above a few inches in thickness, but as the nails and small fragments of pottery recovered from the loose stones and earth on the scarp below indicated, they had been originally considerably thicker. The evidence did not suffice to warrant the presumption that they were post-holes. Beneath a turf raised on the hollow on the summit lay a fragment of the lip of a vessel of white ware, with traces of bright green glaze upon it. There was also picked up on the scarp of the mound, on

the opposite side from where the other objects were found, a tiny piece of the red-bodied brown glazed ware, but nowhere else around the mound were any traces of occupation exposed to view.

The padlock (fig. 4) recovered is of a type well known to have been in use throughout the Middle Ages and, in the modified form of the fetter-lock and other padlocks, still survives. In its simplest form it consisted of a metal cylinder, the former closed at either end by a plate pierced at the one extremity with a rectangular opening, and

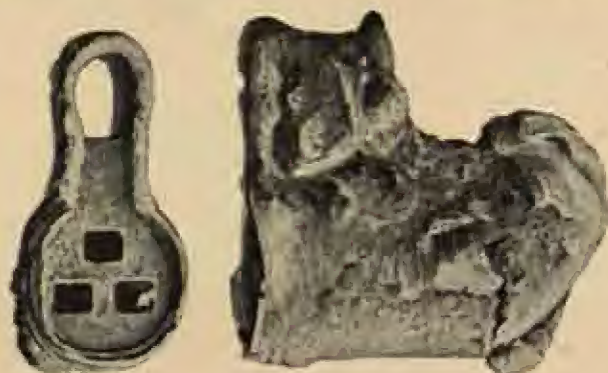


Fig. 4. Iron Padlock from the Mote of Ingleston ( $\frac{1}{2}$ ).

at the other by a key-hole and surmounted by a narrow tube. Two bolts, connected so that they resembled the letter U, were pressed into the tube and the cylinder respectively, but while that which entered the tube was a plain rod, that entering the lock was furnished with two barb-like springs. These were compressed as the bolt was forced into the opening, and expanded when such a check as was provided for them in the interior was passed, thus rendering the withdrawal of the bolt impossible without the application of a key to compress the springs on the inside. The links or staple to be fastened were thus held on the connecting curve of the bolts at the end of the padlock.



This type of lock in a slightly different form is believed to have been introduced into this country by the Romans, and, according to General Pitt Rivers, who illustrates a number of examples in *Primitive Locks and Keys*, it probably came originally from the East.

In addition to that found at Ingleston there are five specimens in the National Museum, none of which have hitherto been described or illustrated, and that I propose now to do, treating of them, as far as possible, in what appears to be their chronological sequence.

In 1889 there were sent into the Museum by a Mr Henry Griffiths a number of objects of iron, much corroded and for the most part in fragments, found in a broch at Skelpick, Sutherlandshire. No further information, seemingly, accompanied them, and as no one of the several brochs in the neighbourhood of Skelpick appears to have been cleared out, we must assume that the objects were recovered in some partial excavation. They include one large iron cylindrical padlock (No. 1), the cylinder of another (No. 2), the tube containing a portion of the bolt of another, and fragments which may possibly be pieces of bolts, etc.

No. 1, the larger and more complete (fig. 5), is formed with a cylinder 3 inches in length by  $1\frac{1}{2}$  inches in diameter, from the upper side of which projects a thin iron plate  $\frac{3}{4}$  of an inch in height, confined between upward extensions of the discs which close the cylinder at either end. The upper end of each of these extensions is curved round so as to form a small loop. Lying along the edge of the plate, and resting on the loops, is a tube  $\frac{9}{16}$  of an inch in diameter, for the reception of the one arm of the bolt, a portion of which is firmly corroded within it. Near the centre of the front of the cylinder the disc has been pierced horizontally for the barbed arm of the bolt; the edge of the aperture is broken, but sufficient remains to show that it has been oblong, measuring  $\frac{1}{2}$  inch by  $\frac{5}{16}$  of an inch. The keyhole at the opposite end of the cylinder is placed vertically close to one side, and measures  $\frac{1}{4}$  by  $\frac{5}{16}$  of an inch.

No. 2 consists only of the cylinder (fig. 6), and measures  $2\frac{1}{2}$  inches in length by  $1\frac{1}{2}$  inches in diameter. It is encircled by four bands or

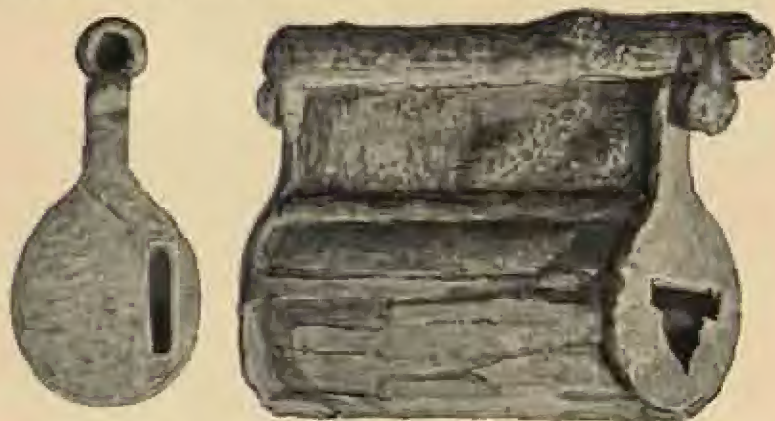


Fig. 5. Iron Padlock (No. 1) from Skelpick Broch (7).

hoops, one at each end and the other two equidistant between them. The bolt aperture is broken; the keyhole is placed vertically, as in the previous example, and measures  $\frac{9}{16}$  by  $\frac{5}{16}$  of an inch.



Fig. 6. Iron Padlock (No. 2) from Skelpick Broch (7).

Among the fragments in this find is the tube containing a portion of a bolt already referred to, and attached to it at either end a loop similar to those on No. 1.



A small leaf-shaped piece of metal terminating in a loop is probably part of yet another padlock.

No. 3. This padlock, which is of the same class as the foregoing, was presented to the Museum in 1866 by Sir David Brewster, who found it in an earth-house which he explored near the village of Raits, parish of Alvie, Inverness-shire, and which he described with illustrations in the *Proceedings*, vol. v. p. 119.

Both portions of the bolt remain in the lock.

Though the circumstances of the finding of the padlocks from the broch are not such as to warrant a conclusion that they belong to the broch period—for it is possible that they were attached to some objects hidden in the ruins—yet the recovery of a lock so similar from an earth-house, a construction which may well be contemporaneous with the broch, justifies an assumption that this form of the padlock is contemporaneous with both structures.

A bolt furnished with its springs, found in the Buston crannog, is also in the Museum, and was illustrated by Dr Munro in his *Scottish Lake Dwellings*.

In the padlocks described the bolts appear to have been completely detachable from the lock, an arrangement involving awkward consequences if the parts became separated. The obvious necessity for some attachment indicates the use of the loops as being for the fastening of one end of a chain, the other end of which was connected with the bolt. That this was their probable purpose is demonstrated in an illustration by General Pitt Rivers of a padlock from China taking the form of a fish. In it the bolts are shown as entering the mouth of the fish and connected by a chain to a ring in the tail.

No. 4. This is a padlock (fig. 7) made of brass, which, though exactly similar in principle, differs slightly in external appearance from the previously described examples. It came from the Sym collection with no record of its *provenance* or of its association with other relics. It is an interesting specimen, as showing the springs

still on the bolt. It may be compared with a padlock similarly ornamented, found, with no associated relics, nor in any circumstances



Fig. 7. Padlock of Brass (No. 4) from the Sym Collection in the Museum ( $\frac{1}{2}$ ).

which suggest a date for its employment, near Avebury, and illustrated in the *Diary of a Dean*, by Dean Merewether.

No. 5. This is a smaller padlock (fig. 8) than either of the foregoing.



Fig. 8. Padlock of Brass (No. 5) from Glenluce Sands (1).

made of brass, and found, with no associated objects, on the sand-hills of Glenluce. It is of the form of No. 1, and measures  $1\frac{1}{8}$  of an inch in extreme length. The cylinder measures  $\frac{1}{2}$  of an inch in diameter,



the plate that rises from it  $\frac{3}{16}$  of an inch in depth, and the tube surmounting it  $\frac{1}{16}$  of an inch in diameter. The plate is formed of a piece of metal folded over the tube and riveted. The bolt aperture in the end of the lock and the keyhole at the opposite extremity are vertical.

In all the foregoing the attachment has been around the curved connecting portion of the bolts which projected from the end of the padlock, thus permitting a direct strain to be put on the lock in an attempt to force it. This danger was overcome in the form which we come to next, and which is that of the padlock from the Ingleston mote. That lock is imperfect, but fortunately in the *Norske Oldsager* (Ryghy, fig. 452) we have in an illustration its almost exact counterpart. The cylinder, an essential feature of the type, still remains, but the upper plate has been dispensed with as also the tube which rested on it, and in their places there rise from the top of the cylinder two arched protuberances with a clear space between them, and each perforated in the upper half for the passage of the bolt. The attachment is thus made by the upper arm of the bolt crossing the space intervening between these two projecting arches, by which arrangement the resistance of the lock is increased, and the mechanism relieved from any direct strain being put upon it. This further entailed a change in the arrangement at the end of the padlock. It being no longer necessary that there should be a projection, the bolts were henceforth attached to the ends of a plate which was pressed home into a slight recess formed at the end of the cylinder for its reception.

Another departure from the earlier form, which came into vogue at some indefinite period of the development, evidently with the view to strengthen the hold of the bolt within the lock, was the substitution for the single-barbed bolt of a three-pronged bolt, each arm of which entered a separate aperture in the frontal disc, but was not necessarily furnished with a spring. This is shown in an

illustration in *La Ferronnerie* (Liget), of a Russian padlock of bronze, assigned to a date between the first and fourth centuries of our era.

Both the Norwegian and Ingleston examples show this feature. The only respect in which these two locks seem to differ, as far as external appearances go, is that the latter is furnished with a slot, rectangular in section, along the top of the cylinder between the arched projections, apparently formed for the movement backwards and forwards of a block to prevent the complete withdrawal of the bolt from the padlock. There is no indication in the illustration of the Norwegian lock of such a groove, and as one half of the upper portion of the Ingleston padlock is imperfect, the complete form of this feature, and the method by which the bolt, with its attachment, moving within it, was passed through the staple or other object to be fastened, is not clearly apparent. The padlock from the mote hill (fig. 4) measures  $2\frac{9}{16}$  inches in length, the cylinder  $1\frac{1}{4}$  inches in diameter, the arched protuberance (one only remaining) rises  $1\frac{1}{4}$  inches above the cylinder, the opening through it for the bolt measures  $\frac{1}{2}$  by  $\frac{5}{16}$  of an inch. A raised moulding is carried round the exposed edges of the padlock to give additional strength. The plate that closes the cylinder at the bolt end is recessed about  $\frac{1}{4}$  of an inch, and is pierced with three rectangular apertures placed triangularly, each measuring  $\frac{1}{4}$  by  $\frac{5}{16}$  of an inch. The back of the padlock has been crushed, but a small rectangular opening just visible through the corroded metal in the inside, and placed in the centre of the plate, has evidently been the key-hole.

Fortunately both these last-mentioned padlocks have been found in association with other objects which place limits to the period of their use. The Norwegian example was found in a grave at Hoerland, Laerdal, with charcoal and an iron axe belonging to the Viking or Second Iron Age period of Norway, reckoned to have endured from the end of the eighth to the middle of the eleventh century, and the complete introduction of Christianity. The Ingleston padlock was



found, as previously narrated, associated with fragments of pottery. This pottery is of a fine red body, such as was used for tiles in Cistercian abbeys, and is decorated with applied ornament, a fashion which does not admit of its being dated at the earliest, previous to the thirteenth or fourteenth century, and more probably indicates a date of the fifteenth or even early sixteenth century. Unless, therefore, this padlock was of considerable antiquity when it came to be associated with the fragments of pottery, there is evidence here of the survival of this form over a period of several centuries. The fact that it admirably served its purpose probably protected it from further modification, and a similar reason may account for its survival with almost identical external appearance in China at the present time.

Having now considered these padlocks in their chronological order, it is desirable to return once more to the subject of the Ingleston mote and see what significance these relics attach to it. The Anglo-Norman origin of the mote hills in Scotland, thanks to the researches of Dr George Neilson, Mrs Armitage, and others, receives now almost universal acceptance; and that they were surmounted with wooden towers encircled by a palisade of wood, or wattle and daub, is a known historical fact. But though this origin indicates the twelfth century and the reigns of David I., Malcolm, and William the Lion as the *terminus a quo* for erection and occupation, the *terminus ad quem* is still indefinite for both events. That the occupation extended into the sixteenth century is no extravagant assumption. Here, at Ingleston, we see in these relics—bone, cinders, pottery, etc.—satisfactory evidence of an occupation, and that probably of the fourteenth century, possibly later. The piece of white ware, with green glaze on it, is a mere fragment, but it is typical of the fifteenth or sixteenth century rather than of an earlier date. Numerous though these mote-hills are in the south-west of Scotland, no other is known to the writer on which any evidence of occupation is visible,

nor does the National Museum contain other relics from such a site. A piece of a side-blast trumpet of bronze is recorded as having come from Innermessan, also a mediæval tripod ewer of the same metal, but a statement that the former came from the *Mote* of Innermessan is not in accordance with the record in the *Proceedings* (see vol. xxxiii. p. 151).

### III.

NOTE ON A HOARD OF SILVER COINS FOUND AT MELLENDAN,  
NEAR SPROUSTON, ROXBURGHSHIRE. BY GEORGE MAC-  
DONALD, M.A., LL.D., CURATOR OF COINS.

In the spring of 1911 a remarkable find of Edwardian silver pennies was made in Kirkcudbrightshire. By a singular coincidence, the autumn of the same year witnessed a very similar discovery in Roxburghshire. On 21st October a young ploughman on the farm of Mellendean, near Sprouston, brought to light a considerable number of coins that appeared to be lying loose in the soil. Subsequent search on the spot revealed a good many more. As no trace of any vessel was observable, it may be supposed that the treasure had originally been contained in a bag made of some material which had rotted away entirely. The pieces which passed into the hands of the Crown authorities, and were by them transmitted to the Museum for examination, numbered 532 in all. A careful list has been kept, and will be duly published elsewhere. Meanwhile the following summary may be of interest :—

#### SCOTTISH LONG-CROSS PENNIES.

Alexander III.	.	.	.	.	.	.	15
John Balliol	.	.	.	.	.	.	1



## PENNIES OF EDWARD I.

*(a) English.*

London	227
Canterbury	101
Durham (Episcopal)	4
Durham (Ordinary)	17
York (Episcopal)	1
York (Ordinary)	26
Bristol	43
Lincoln	10
Newcastle	4
Bury St Edmunds (Robert de Hadelie)	4
Chester	1

*(b) Irish.*

Waterford	1
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## FOREIGN STERLINGS.

Various mints	77
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The contents of the hoard were interesting, and the full analysis of them will be of some importance in its bearing on the much-discussed question of the chronology of the pennies of the three Edwards. Internal evidence plainly pointed to the years immediately preceding A.D. 1300 as the probable time of burial. The proportion of foreign sterlings is extraordinarily large.

## IV.

## FURTHER NOTES ON THE ANTIQUITIES OF SKYE, CHIEFLY IN THE DISTRICTS OF SLEAT AND STRATH. BY F. T. MACLEOD, F.S.A. Scot.

These further notes upon Antiquities in Skye form a continuation of a paper read by me to this Society on the 9th of May 1910. The districts dealt with in my first paper were Skeabost, Dunvegan, Trumpan, and Glendale, popularly known as the MacLeod country. In these notes I propose to deal mainly with the districts of Sleat and Strath, in the south-east of the island (the Macdonald and MacKinnon country). The matters to be referred to form a very small portion of a large number of interesting remains well worthy of a closer and more systematic survey.

I take first the district of Strath, or Strathswordale, or Strath Mhic Ionmhuinn (MacKinnon's Strath), in the neighbourhood of the Coolin Hills. About four miles to the south-west of Broadford, on the north side of the road leading to Sligichan, are the ruins of Kilchrist Church (fig. 1). According to the *Origines Parochiales*, King James IV. in 1505 presented Sir Kenzeth Adamsoun chaplain to the rectory and vicarage of Kilchrist. In 1508 the same king presented John Ronaldsoun clerk to the rectory "of the parish church of Strath called Christskirk in the Isle of Skye," vacant by the decease of Sir John Johnsoun. In 1561 the parsonage of Kilchrist belonged to the Abbot of Iona, the Bishop of the Isles having one-third. In 1662 the church of Strath was assigned by King Charles II. as one of the "proper kirks" of the Archdeacon of the Isles, then appointed by that king.

*Scots Fasti* gives a short account of each of nine ministers who officiated in this building between 1627 and 1840, when a new church was built at Broadford.

*Kilchrist Church* is 58 feet 8 inches long (excluding the small



building forming an annexe at the eastern end). The height of the wall with the doorway in the centre is 18 feet 8 inches. The breadth of the building, measured from the inside face of each wall, is 22 feet 5 inches. The building, now roofless, faces south. In the south wall are two windows and a central doorway, the latter being 5 feet 8 inches high, 3 feet 6 inches broad, and 2 feet 4 inches deep. There are three sockets, two of which were evidently used to support



Fig. 1. Kilchrist Church, Strath, Skye.

the door, and one for the reception of a bolt or other fastening. The windows are 4 feet 8 inches high, 2 feet 9 inches broad, and 2 feet 3 inches deep. In the inside face of the east gable there is a recess. The west gable of the little building at the east end of the church is common to both buildings. This annexe is 19 feet 6 inches long and 7 feet 6 inches high. It is entered by a separate doorway of more modern design than that of the principal building, and is also roofless. The range of small ornamental pillars forming a parapet points to the roof having been flat. The ground thus enclosed is the burial-place of the MacKinnons; one stone bearing the date 1740.

In the adjacent burial-ground there is only one stone of special interest (fig. 3). The carving is very rough, and I do not care to hazard an opinion upon the design.

About a mile to the east of Kilchrist Church there is a group of standing stones on the top of a mound known as *Dun Sithan*.

About two miles to the west of Kilchrist Church is the district of Kilbride. According to the *Origines Parochiales* there were at its date remains of an ancient chapel at Kilbride, used as the parish church for some time before the new church was built at Broadford. When I visited the locality last spring there were no trace of such remains. I venture to think that Kilchrist Church, and not a building at Kilbride, was formerly the parish church. It is not improbable that in Pre-Reformation days there was a chapel in close proximity to the standing-stone at Kilbride, "*Clach-na-h-annait*" (fig. 3), and the well "*Tobar-na-h-annait*" (fig. 4). "*Clach-na-h-annait*" is about 7 feet 6 inches high and has four aspects, N.E., S.W., N.W., and S.E., is 1 foot 2 inches wide at the part facing S.W., 1 foot 4 inches wide at the part facing N.W., and 1 foot 7 inches wide at the part facing S.E. Dr A. D. Mackinnon, with whom I conversed on the occasion of my visit, informed me that this stone fell down during the time his father occupied the estate upon which it is situated, and that underneath were found a bell and holy water stoup, both of which, he thought, were handed over to a London or Edinburgh Museum. Martin, always interesting but not always accurate, states: "There is an erected stone in Kilbride, which is 10 feet high and 1½ broad." The well (fig. 4) is within a stone's throw of the Kilbride stone, and is doubtless "*Tobar-na-h-annait*." It was built in and covered by the mill-stone by Dr Mackinnon's grandfather. The use of the word "*annait*" in association with the stone and well provides fairly conclusive evidence that both are in the immediate vicinity of what at one time was ecclesiastical property.

At Borreraig, on the shores of Loch Eishart, the south boundary of





Fig. 2. Carved Stone in burying-ground at Kilchrist Church.



Fig. 3. Standing Stone, Clach-na-h-annait, at Kilbride.

Strath, I came across the standing stone of which fig. 5 is a photograph. A second stone lay uprooted at a distance of a few yards. The erect stone is situated on a slight elevation around the base of which lie several boulder stones. The dimensions of these stones are as follows: Standing stone, height 3 feet 9 inches by 2 feet 4 inches; recumbent stone, 4 feet 4 inches by 1 foot 10 inches. There is another group of these stones (fig. 6) a short distance away. In the immediate vicinity, close to the seashore, there are extensive ruins, probably of a chapel, which, according to the *Origines Parochiales*, was dedicated to St Congan. There are many desolate spots in Skye, but none more desolate than Borreraig, nor more difficult of access. To obtain the photographs of the standing stones at this place I had many miles to walk over hill and moor, during which time I neither saw nor heard any evidence of human habitation.

Regarding the district of Sleat, the *Origines Parochiales* states that at the Reformation the parsonage of Sleat belonged to the Abbot of Iona, the Bishop of the Isles being entitled to one-third. In 1576 James M'Donill Growemech of Castell Cammes paid yearly to the Bishop of the Isles at Ycolmkill, between Petersmess and Beltane, 18 marks for the parsonage of Kilmoir in Slait and 16 marks for the bishop's third of the same. In 1662, on the appointment of an arch-deacon for the Isles by King Charles II., the kirk of Slait, which appears to have been at the time united to Strath, was assigned to him as one of his "proper kirks." This account states that "The church, dedicated perhaps to the Virgin Mary, stood at Kilmore near the middle of the parish, and at the same place is a church built in the seventeenth century, and still used as the parish church." The length of this seventeenth-century building is 55 feet 8 inches, and the internal width 20 feet 1 inch. The gables face east and west. The walls are about 11 feet high. The doorway is situated at the south-west end in the south wall, and in the same wall there are three windows. There is also one window in the east gable.





Fig. 4. The Well, Tobar-na-h-annait, at Kilbride.



Fig. 5. Standing Stone at Borreraig, Strath, Skye.

One, at least, of the recumbent slabs in the churchyard is of a much earlier date than the present building. The carvings on this slab generally resemble those described in my former paper—a two-handed sword, with oblong panels above and below the quillons. The surface of the stone is so worn that it is impossible to judge whether there were any, and if so, what the designs were upon the lower panels. On the upper panel there are traces of a foliage design. In another



Fig. 6. Group of Standing Stones near Borreraig.

case the mortuary emblems are arranged in a rather unusual manner. The spades, instead of being arranged crosswise, are placed in a vertical position side by side, and the cross-bones and hour-glass are carved in one piece and so arranged that the head of each bone is attached to the lower corners of the hour-glass.

Martin states that there are three standing stones "on the sea coast opposite to Skeriness (about four miles west of Portree), each of them 3 feet high, and that the natives have a tradition that upon these stones a big cauldron was set for boiling Fin Mac-Coul's meat. This gigantic man is reported to have been general of a militia that



came from Spain to Ireland and from there to those Isles; all his soldiers are called Fienty from Finn. He is believed to have arrived in the Isles in the reign of King Evan." The exploits of Finn MacCumhal are frequently referred to in the book of the Dean of Lismore, as, for instance, in the following:—

"Finn MacCumhal is my father,  
Who nobly leads the Feinn's seven bands;  
When he his hounds lets loose to hunt  
To follow him is truly sweet."

Dr Skene, in his introduction to that work, relates the account of the Feinns as given by the Irish, at the same time stating that it cannot be accepted as history in any sense of the term. The Irish account of Finn, though perhaps not historically accurate, is interesting. That account states that Finn MacCumhal lived in the reign of Cormac MacArt, who ruled from A.D. 227 to 266, and whose daughter Graine he married. Finn was slain in the year 285, his grandson, Osear, having fallen in the battle of Gabhra, fought in the following year.

Martin's generalities are sometimes a little misleading. There can be little doubt that the stones to which he refers are three stones lying in a straight line north-west and south-east, the centre stone being equidistant from the other two. It is inaccurate to describe them as "on the sea coast," and the smallest of them is more than "3 feet" high. Their measurements are as follows:—

*North-west Stone.*—Height, 3 feet 4 inches; breadth, 2 feet 3 inches.

*Centre Stone.*—Height, 5 feet; breadth, 2 feet 3 inches.

*North-east Stone.*—Height, 5 feet 10 inches; breadth, 2 feet 2 inches, at the broadest of its five faces.

An accommodation road, made about six years ago, skirts these stones. The contractor, who superintended the making of the road, informed me that at the time of the making of the road the proprietor

of the land, Macdonald of Skeabost, gave strict injunctions that in the course of the operations these stones were to be left intact. The line of the road passed so close to the positions of these stones that in the course of preparing the bottoming, the foundations of the stones were exposed. Mr Roderick MacLeod, the contractor, informed



Fig. 7. View of a Broch near Dunvegan.

me that at the foot of each stone he saw long flat stones, which when struck with a hammer indicated that they formed the covering stones of hollow chambers.

I am indebted to the Rev. R. C. MacLeod of MacLeod for photographs of a broch near Dunvegan, and a portion of the gallery thereof (figs. 7 and 8).

About three miles from Dunvegan, on the north side of the road between it and Glendale, immediately at the base of Dunosdale, is



the well called "Tobar-na-maor." From time immemorial up till two years ago this well was partly covered by a large slab. About two years ago MacLeod of MacLeod, believing this stone to be of



Fig. 8. View of entrance to one of the galleries in the broch near Dunvegan.

unique interest, had it transferred into the courtyard of Dunvegan Castle, where it is at present preserved. MacLeod's factor informed me that from a cursory examination of it made by him it bears a striking resemblance to the standing stone with incised symbols

figured on page 385 of the *Proceedings* of the Society for 1910, the characteristic features of which are the symbol known as the double disc and zigzag floriated rod of the sculptured stones of the East of



Fig. 9. View of one of two tumuli at Roag.

Scotland and crescent with V-shaped floriated rod towards the upper part of the stone.

My last illustration (fig. 9) is a photograph of one of two tumuli at Roag.



## V.

THE ABERDEEN KAYAK AND ITS CONGENERS. By DAVID  
MACRITCHIE, F.S.A. Scot.

The following observations supplement, to a considerable extent, a paper which I read before the Society many years ago, on the subject of a so-called "Finnish" boat preserved in Edinburgh.<sup>1</sup> At that time I was not aware that a similar boat, with a similar history, was, and is still, preserved in Aberdeen. Indeed, I only became aware of that fact last autumn, which is my excuse for not taking an earlier opportunity of drawing the attention of the Society to its existence.

The species of boat in question is known as a *kayak*. The word *kayak* is here taken in its common acceptation as denoting the long, narrow, skin-covered canoe of the Eskimos. This kind of canoe has other names; and, conversely, the word *kayak* (varying into *kayik* and *kayook*) is sometimes applied to vessels of a different description. But it is useful to employ the word in its commonest sense.

At the present day, the kayak is in use over a great extent of the Arctic regions, from East Greenland westward across Arctic America, and along some 800 miles of the Asiatic coast, both westward and south-westward from Bering Straits.

In the sixteenth and seventeenth centuries it is reported at a point very much farther to the west, namely, on the coast of north-east Russia, beside Vaygatz Island. Stephen Burrough, the English traveller, who visited that coast in 1556, has furnished us with an account of the natives, in the course of which he says: "Their boats are made of deers' skins, and when they come on shore they carry their boats with them upon their backs."<sup>2</sup> This statement would

<sup>1</sup> See vol. xxiv. of the *Proceedings*, pp. 353-360.

<sup>2</sup> *Hakluyt*, first edition, p. 318.

apply to existing Eskimos and their kayaks.<sup>1</sup> A century after Burrough, the same coast was visited by a Danish trading expedition, sailing from Copenhagen. The French surgeon of the expedition, who has left a racy account of the voyage, describes how the ships' boats gave chase to a native of this locality whom they saw in his canoe a mile and a half from the shore. "As soon as he saw us coming towards him," says the chronicler, "he rowed with such force that it was impossible for us to get near him. And, on reaching the shore, he, with great swiftness and dexterity, lifted his canoe upon his shoulder, and holding his bow and his spear in the other hand (his quiver being on his back) he sped away." When these two accounts are taken together, it seems fairly evident that the skin kayak is denoted. But there is no doubt whatever in the following description of a canoe, containing a man and a woman, which the Danes captured the same day: "The canoe was made in the style of a gondola (*fait en gondolle*), being 15 or 16 feet long by 2½ feet broad, very cleverly constructed of fish ribs (probably hakeen or whalebone), covered with fish skins (? seal-skins) stitched together, thus making the canoe a purse, as it were, from one end to the other. Within it the two were enclosed up to the waist in such a manner that not a single drop of water could get into their little vessel, so that they were enabled to expose themselves to every tempest without any danger."<sup>2</sup>

A very peculiar interest attaches to this record of a two-holed kayak in European waters in the seventeenth century. The two-holed kayak appears to be quite unknown between East Greenland and Alaska, and it is specially associated with the Alutian Isles. The earliest picture of a two-holed kayak, so far as I know, is that given by Captain Cook (fig. 1), and it only belongs to the latter part

<sup>1</sup> Even the reference to deer-skin is still applicable, although seal-skin is the material commonly used. The Hudson Bay Eskimos employ deer-skin (Hambury's *Sport and Travel in the Northland of Canada*, London, 1904, p. 3).

<sup>2</sup> These references to the canoes seen by the Danish expedition will be found in Martinière's *Voyage des Pais Septentrionaux*, Paris, 1671, pp. 150-153.



of the eighteenth century. That variety was seen by Captain Cook at Unalashka in the Aleutian Isles, and it seems to have been a novelty to him. Yet here we have a word-picture of a hundred years earlier showing the two-holed kayak as in use at that date on the north-east coast of Russia. This variety of kayak, therefore, appears to belong to the Eurasian continent and to the Aleutian Isles; occasionally intruding itself in Alaska as a visitor from the west.

Mention may be made of the harpoon-points found in Lapland, at



Fig. 1. Two Aleutian Kayaks, single and double, eighteenth century.

Kjelmö, on the south side of the Varanger Fiord. "Some of these harpoon-points resemble old primitive Eskimo forms, which are found in Greenland," observes Dr Nansen. He adds that they are remarkably small, and could not have been used for any animal larger than a seal. He further states that, "nothing has been found which might afford us information as to the kind of boats these northern sealers used."<sup>1</sup> It would not be surprising if they were of the same description as the skin kayaks of the Archangel coast, but, on the other hand, they might have been wooden boats. Nevertheless, the existence of

<sup>1</sup> In *Northern Mists*, London, 1911, pp. 215-216.

these harpoon-points on the south side of the Varanger Fiord, and their resemblance to old Eskimo forms, may be appropriately kept in view.

Contemporaneous with the kayaks of the North Russian coast are certain indubitable kayaks reported from Northern Scotland. One of these is the specimen preserved in Aberdeen. It is stated to have been captured near the Aberdeenshire coast, and it is now in the Anthropological Museum, Marischal College, University of Aberdeen. Its history is given by Francis Douglas in his *General Description of the East Coast of Scotland* (Paisley, 1782). At the time of Douglas's visit to Aberdeen, the kayak was preserved in the Library of Marischal College, along with other curiosities, and he thus refers to it in giving a summary of the objects that specially attracted his attention:—  
"A Canoe taken at sea, with an Indian man in it, about the beginning of this century.<sup>1</sup> He was brought alive to Aberdeen, but died soon after his arrival, and could give no account of himself. He is supposed to have come from the Labrador coast, and to have lost his way at sea. The canoe is covered with fish skins, curiously stretched upon slight timbers very securely joined together. The upper part of it is about 20 inches broad at the centre, and runs off gradually to a point at both ends. Where broadest there is a circular hole, just large enough for the man to sit in, round which there is a kind of girth, about a foot high, to which he fixed himself, probably when he did not use his oar, or paddle; which, when he chose it, he stuck into some lists of skin tied round the canoe, but slack enough to let in the paddle and some other awkward utensils which were found stuck there. The canoe is about 18 feet long, and slopes on both sides, but the

<sup>1</sup> It may be pointed out that in the second edition of Douglas's book, published in 1826, no editorial notice is taken of the words "this century." Readers of that edition who are unaware that Douglas wrote the words about the year 1782, when his book first appeared, will naturally fall into the mistake of supposing that the period referred to is about the beginning of the nineteenth century.



bottom is flat for 3 or 4 inches in the middle, and gradually sharpens as it approaches the extremities till it ends in a point."

The general correctness of the measurements given by Douglas is confirmed by Professor Reid of Aberdeen University, who has favoured me with the following precise and detailed account of the kayak and the implements belonging to it :—

DESCRIPTION OF KAYAK PRESERVED IN THE ANTHROPOLOGICAL MUSEUM OF THE UNIVERSITY OF ABERDEEN. By R. W. REID, Professor of Anatomy and Curator of the Anthropological Museum.

The general appearance of the *kayak* is well seen in the accompanying illustrations (fig. 2). It measures 5400 mm. (17 ft. 9 in.) in length, 450 mm. (1 ft. 5½ in.) in its greatest breadth, and 230 mm. (9¼ in.) in its greatest depth. It weighs, without implements, 15·4 kilograms (34 pounds). Its bottom is flat excepting for the distance of about 760 mm. (2 ft. 5½ in.) from its bow, and 660 mm. (2 ft. 2 in.) from its stern, where it gradually rises to the pointed ends of the kayak. The deck is flat with the exception of the extremities, which are very slightly elevated, and it presents a little behind its middle a nearly circular aperture—manhole—measuring 400 mm. (1 ft. 3¼ in.) in its anteroposterior, and 385 mm. (1 ft.) in its transverse diameters respectively. Immediately behind the manhole are two strips of hide, each of an average diameter of 6 mm. (¼ in.), attached to the margins of the kayak and crossing the upper surface of the deck. The strips are arranged in such a way that the one next the manhole passes through a slit in the one next the stern, so as to give the general appearance of a crossing in the middle line 205 mm. (8¼ in.) behind the manhole. About 450 mm. (1 ft. 5½ in.) in front of the manhole a single strip of hide, attached to the edges of the boat, crosses the deck transversely.

The kayak is made of four seal skins stretched over a slender framework of wood. The skins have their subcutaneous surfaces next to the cavity of the kayak. Their edges are overlapped and sewed together with strips of tendon in such a way as to produce a neat, smooth, flat, and very strong seam. The only seams in the bottom and sides of the kayak are those which join the skins transversely. Seams in other directions, chiefly longitudinal, exist in the deck only. The framework is made of pieces of redwood, which

average about 27 mm. ( $1\frac{1}{10}$  in.) in breadth by 19 mm. ( $\frac{3}{8}$  in.) in thickness, and are lashed together by strips of whalebone and hide.

Bounding the manhole is a wooden girth which was inserted in 1900 to replace the original girth, which had become so decayed that it crumbled away. It is lashed to the adjacent seal-skin deck by a hempen rope, which at the same date was inserted to replace the original strip of hide which had been used for the purpose. Three pieces of timber are seen through the manhole with iron nails piercing one of them. These are not the original timbers, but were also inserted in 1900 in order to strengthen the framework of the kayak.

With the kayak are a *paddle*, a spear, a bird-spear, a throwing-stick, and a harpoon. All are made of redwood with bone and ivory mountings.

The *paddle* is 1900 mm. (6 ft.  $2\frac{3}{4}$  in.) long and 65 mm. ( $2\frac{3}{8}$  in.) in its greatest breadth. It consists of two halves which overlap one another for the distance of 605 mm. (1 ft.  $11\frac{1}{8}$  in.), and so form the handle. The plane of the overlap is at right angles to the plane of the blades. The two halves are joined together by seven wooden pegs and by a strip of whalebone about 5 mm. ( $\frac{1}{2}$  in.) in breadth wound spirally round so as to make a lashing 110 mm. ( $4\frac{1}{2}$  in.) long at either end of the handle. The wooden pegs average about 4 mm. ( $\frac{2}{5}$  in.) in diameter. One blade shows a bone tip and incomplete bone edging. The other is somewhat broken, but remains of bone edging still exist. The greatest thickness of the bone edging is 4 mm. ( $\frac{1}{5}$  in.), and the greatest width is 5 mm. ( $\frac{1}{2}$  in.). In one paddle a strip of bone, whose greatest breadth is 11 mm. ( $\frac{9}{16}$  in.), has been attached for the purpose of making good a deficiency in the wooden part of the blade. The bone tip receives the end of the blade in a socket, the two being secured by two ivory pegs. The greatest breadth of the tip is 68 mm. ( $2\frac{7}{16}$  in.), the greatest length 34 mm. ( $1\frac{3}{16}$  in.), and the greatest thickness 9 mm. ( $\frac{9}{16}$  in.).

The *spear* is complete, and shows a shaft in redwood 1670 mm. (5 ft.  $5\frac{3}{4}$  in.) long, and 45 mm. ( $1\frac{1}{4}$  in.) in greatest width. It is somewhat laterally compressed excepting in front end, where it presents a more circular outline. A bone finger-rest about 48 mm. ( $1\frac{9}{16}$  in.) long, 15 mm. ( $\frac{3}{4}$  in.) broad, and 6 mm. ( $\frac{1}{4}$  in.) thick projects slightly backwards from the rounded edge of the shaft, 908 mm. (2 ft.  $11\frac{1}{8}$  in.) from the butt end. To the head of the shaft is attached by four ivory pegs, each 5 mm. ( $\frac{1}{2}$  in.) in diameter, a plate of bone measuring 50 mm. (2 in.) by 45 mm. ( $1\frac{1}{2}$  in.) and 9 mm. ( $\frac{3}{8}$  in.) thick. In the centre of this plate is a shallow, circular socket 7 mm. ( $\frac{3}{16}$  in.) in diameter, in



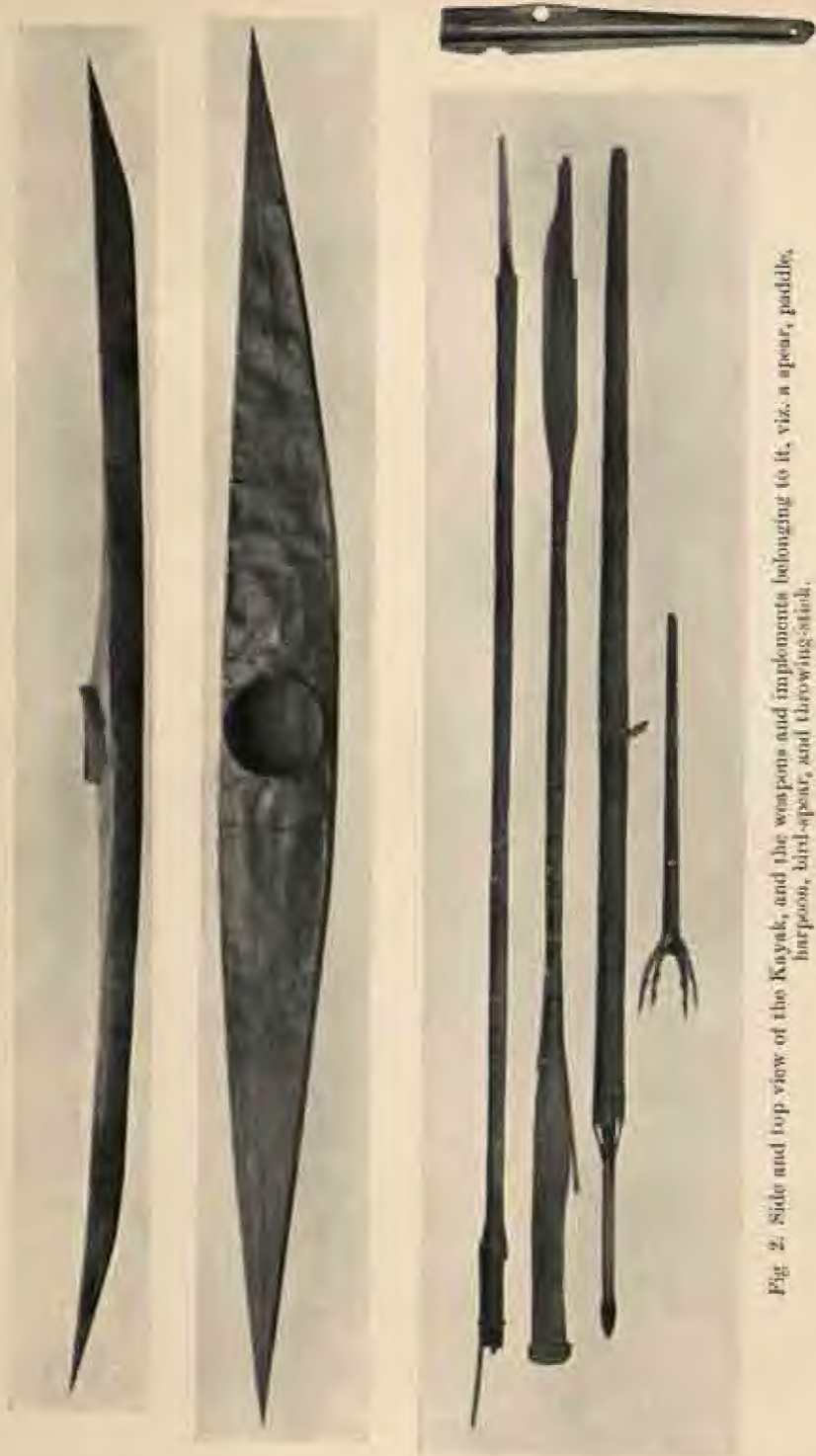


Fig. 2. Side and top view of the Kayak, and the weapons and implements belonging to it, viz. a spear, paddle, harpoon, bird-spear, and throwing-stick.

which rests a nipple projecting from the base of the head of the spear. The head of the spear is made of one piece of bone, and, like the shaft, is compressed laterally. It measures 278 mm. (11 in.) in length, 25 mm. (1 in.) in greatest breadth, and 17 mm. ( $\frac{7}{10}$  in.) in greatest thickness. It is moveable on the shaft, but lashed to it by a strip of hide arranged in such a way as to permit of the nipple on the base of the head freeing itself from the socket on the head of the shaft. The nipple which rests in the socket on the head of the shaft measures 7 mm. ( $\frac{3}{8}$  in.) in diameter, and projects 2 mm. ( $\frac{1}{4}$  in.). A leaf-shaped tip of iron, 75 mm. ( $2\frac{9}{16}$  in.) by 34 mm. ( $1\frac{3}{8}$  in.) by 3 mm. ( $\frac{1}{8}$  in.), is inserted into a slot in the point of the head, and retained in position by an iron rivet.

The *bird-spear* is incomplete, the part of the shaft in front of the barbed bone points being absent. The shaft is in redwood, rounded, and tapers towards the butt which is surmounted by a small ivory plate slightly excavated upon its free surface. The portion of the shaft which at present measures 542 mm. (1 ft. 9 $\frac{1}{2}$  in.) in length, 28 mm. ( $1\frac{1}{16}$  in.) in its greatest diameter, and 12 mm. ( $\frac{1}{2}$  in.) in its smallest diameter. The ivory plate is 13 mm. ( $\frac{1}{2}$  in.) in its greatest diameter, 11 mm. ( $\frac{3}{8}$  in.) in its smallest diameter, and 5 mm. ( $\frac{1}{4}$  in.) in thickness. To the fore part of this incomplete shaft are lashed, at equal distances, four bone points diverging from one another so that the diameter of the circle in which their tips lie is 95 mm. ( $3\frac{1}{2}$  in.). Each point measures 128 mm. ( $5\frac{1}{16}$  in.) long, is flattened, curved outwards, and shows two barbs projecting backwards from its inner border. The greatest breadth of each point is 15 mm. ( $\frac{3}{4}$  in.), and the greatest thickness 6 mm. ( $\frac{1}{4}$  in.). The points are bound together and to the shaft by cords of plaited tendon.

The *throwing-stick*, in redwood, measures 482 mm. (1 ft. 7 in.) in length and 65 mm. ( $2\frac{3}{8}$  in.) in greatest breadth. It is deeply grooved on its upper surface for the lodgment of the shaft of the bird-spear, and presents at its hinder end an ivory pin projecting upwards and forwards. The pin is held in position by a lashing of strips of tendon and by a flat four-sided bony plate, secured by ivory pegs to the upper edge of the throwing-stick immediately behind the pin. The ivory pin measures 19 mm. ( $\frac{3}{4}$  in.) in length, 3 mm. ( $\frac{3}{16}$  in.) in its greatest breadth, and 5 mm. in thickness. The fore part of the throwing-stick shows on one border a notch in which the right thumb can comfortably lie, and on the opposite border a rounded hole admitting a finger. The hole measures about 20 mm. ( $\frac{3}{4}$  in.) in diameter, and its outer side is completed by a plate of bone attached to the edge of the



throwing-stick by four ivory pegs. The plate of bone measures 94 mm. ( $3\frac{7}{16}$  in.) long, 11 mm. ( $1\frac{1}{8}$  in.) in greatest breadth, and 6 mm. ( $\frac{1}{4}$  in.) in greatest thickness. A splitting in the wood which runs from the finger-opening to the end of the stick has been repaired by three cross-bands of bone. Two of these bands, each measuring 35 mm. ( $1\frac{3}{8}$  in.) by 6 mm. ( $\frac{1}{4}$  in.), are sunk and fixed to the under surface of the throwing-stick by four ivory pegs. The other band is fixed by four ivory pegs and accurately adapted to the end of the throwing-stick.

The harpoon measures 1980 mm. (6 ft.  $3\frac{1}{2}$  in.) in length. The shaft, in redwood, is 1670 mm. (5 ft.  $5\frac{3}{4}$  in.) in length and 45 mm. ( $1\frac{3}{8}$  in.) in greatest breadth and more or less circular on section, excepting at the butt-end where it is flattened. On one side of the shaft a bone finger-rest projects somewhat backwards for a distance of 15 mm. ( $\frac{3}{8}$  in.) at a point 570 mm. (1 ft.  $10\frac{1}{2}$  in.) from the butt of the harpoon. 52 mm. ( $2\frac{1}{16}$  in.) behind the finger-rest a wooden peg projects 10 mm. ( $\frac{3}{8}$  in.) from the shaft in a direction at right angles to that of the finger-rest. An elongated flat leaf-shaped piece of bone is attached by its stalk to the butt-end of the shaft by two wooden pegs, each having a diameter of 6 mm. ( $\frac{1}{4}$  in.). The portion of the bone free of the shaft thins slightly, and gradually expands somewhat outwards. It measures 290 mm. ( $11\frac{3}{8}$  in.) in length, 42 mm. ( $1\frac{7}{16}$  in.) in greatest breadth, and 10 mm. ( $\frac{3}{8}$  in.) in greatest thickness. On the opposite side of the butt-end there remains only a small fragment of what had probably been a similarly shaped piece of bone. Projecting from the butt is a bony nipple with a shallow depression on its top. It is 11 mm. ( $\frac{1}{2}$  in.) long, 10 mm. ( $\frac{3}{8}$  in.) broad, and 8 mm. ( $\frac{5}{16}$  in.) thick. The head of the shaft of the harpoon and the head of the harpoon present appearances corresponding with those described in connection with the spear, with the exception that the head is more rounded in outline, and tapers gradually from base to point. The nipple on the base of the head is worn off, and the front of the head, instead of supporting an iron tip, presents a surface flattened at right angles to the long axis of the head. The flat bone plate on the shaft measures 41 mm. ( $1\frac{1}{2}$  in.) by 37 mm. ( $1\frac{1}{2}$  in.), and is 7 mm. ( $\frac{7}{16}$  in.) thick. The head measures 217 mm. ( $8\frac{1}{2}$  in.) long, 24 mm. ( $\frac{3}{4}$  in.) in diameter at its base, and 11 mm. ( $\frac{1}{2}$  in.) at its point.

With regard to the circumstances attending the capture of this kayak, it must be borne in mind that our first printed information is obtained from a man who visited Aberdeen some eighty years after the event. He states that it occurred "about the beginning of the

century," which may be held to denote any date between 1690 and 1710. In the course of the eighty years the facts may have become partly forgotten. In stating that the captive "could give no account of himself," Douglas leaves us in doubt as to whether his language was not intelligible to his captors, or whether he was then too weak to speak coherently. It is evident, at any rate, that Douglas regarded him as an Eskimo; because a so-called "Indian man" who is supposed to have come from Labrador in a kayak could have been no other than an Eskimo.

Further, the scene of the capture of the kayak and its occupant is not clearly indicated by Douglas. "Taken at sea" is vague enough. However, the unwritten belief which has been handed down with the canoe in Aberdeen is that the capture took place in the North Sea, not far from Aberdeen.

The theory that the kayak-man had paddled across the Atlantic from Labrador to Scotland, a distance of 2000 miles, is clearly untenable. For one thing, the voyage would have had to be intentionally undertaken. An Eskimo out fishing or sealing does not carry enough fresh water to last him for the three or four weeks which is the minimum time required to make the Transatlantic voyage. Moreover, even if a strong westerly gale had driven him eastward for a day or two, he would have begun to paddle westward as soon as the storm abated. It is obvious that if the crossing was ever made it must have been by deliberate design. Enough fresh water to last a month must have been placed in the tiny hold, and also sufficient food for at least half the time; allowing that he could catch a certain amount of fish on the voyage. Moreover, the sea must have been calm nearly all the time. The voyager could not sleep, drink, eat, or satisfy any other natural want unless the sea was calm. When Eskimos intend spending a night or two at sea, it is their custom to go in pairs, and at night they lash their kayaks together, thus giving them the stability of a raft. This admits of their sleeping with safety. Presumably, in



a calm sea, a solitary kayak-man can preserve his equilibrium when asleep. A calm sea is therefore necessary for sleep. It is necessary, also, for the performance of any of the other functions just indicated, which demand the untying of the lacing that unites the waterproof coat to the girth of the manhole. To untie this fastening when the deck was awash with water would be simple madness, resulting in immediate death by drowning. For these reasons the idea of a direct crossing from Labrador to Scotland cannot be permanently entertained.

Much more might be said in favour of a theory that the voyager had crossed to Greenland from Labrador, or had started from Greenland and had thereafter crossed to Iceland, thence to the Faroes, and thence to Shetland and Orkney. The successive crossings would be comparatively short. Here, also, it would be necessary to suppose that the voyage was deliberate. A theory simpler still would be that of an involuntary voyage eastward, as prisoner on board of a European ship, and a subsequent escape after reaching Europe. Something more will be said upon this subject later on.

There is, however, one circumstance that would seem to denote, at the first glance at any rate, that the Aberdeen kayak was constructed in Europe. This is that all the wood of its framework,<sup>1</sup> and of the implements belonging to it, is of the tree known as *Pinus sylvestris*, a tree familiar to us in this country under the name of Scots Fir. Now, this tree, *Pinus sylvestris*, does not grow in Greenland and North America, although it flourishes in Northern Europe. I am indebted for all my information on this subject to Mr William Dawson, B.Sc., Lecturer in Forestry in the University of Aberdeen. Mr Dawson has made a careful examination of the Aberdeen kayak, and has drawn the deduction that its wood was grown in Northern Europe, but not in an insular climate such as ours. "The wood of the spears in the Aberdeen kayak," writes Mr Dawson, "shows the character of timber

<sup>1</sup> Leaving out of the question some necessary repairs made at Aberdeen in 1900.

grown in a continental climate, and that, too, in a continental climate pretty far north or at very high elevation. The characters from which this can be deduced are: (1) the extreme regularity of each season's growth, and (2) the smallness of each season's growth. Wood grown in an insular climate shows less regularity, due to the prevalence of spring frosts after growth has begun, and the consequent checking of the development of the wood, and also shows greater growths in each year owing to the longer growing season. The wood of these spears is similar in character to some of the wood we get at the present time from Norway and Sweden, and from Finland, but is not similar to anything produced in this country, even in the remains of the native forests. The 'thrower' (a small piece of wood for launching the spears) is of wider-ringed wood, but it too is regularly grown, and might have been grown in more sheltered places in the same neighbourhood as produced the wood of the spears. The tree *Pinus silvestris* is native over a considerable part of North and Middle Europe, but the Baltic neighbourhood is its principal habitat.<sup>1</sup> As already mentioned, the framework of the kayak is also of *Pinus silvestris*.

It appears evident, therefore, that the wood used in this kayak of two centuries ago was grown somewhere in the Baltic region. But it does not necessarily follow that the kayak was constructed in Europe. Driftwood and wrecks are cast at times upon the coasts of Greenland, and this kayak might have been made in Greenland of European wood. It is true that Dr Packard, in his book on *The Labrador Coast*,<sup>2</sup> states that the Greenland kayaks are framed of bone, whereas those of Labrador are framed of spruce wood. But this statement, although doubtless correct in the main, is too sweeping. It is, therefore, quite possible that this kayak was framed in Greenland from European driftwood. It would be something of a coincidence, but it is quite a possibility.

The date of the arrival of this kayak and its owner in Aberdeen

<sup>1</sup> New York and London, 1891, p. 207.



may be held to be somewhere between 1690 and 1710, according to the statement made by Douglas. Now, it is an important fact that similar captures were made in the Orkney Islands at the same period. In the words of Dr James Wallace, a native of Orkney and a Fellow of the Royal Society of London, another kayak was "caughted in Orkney" and "was sent from thence to Edinburgh." He adds that it "is to be seen in the Physicians' Hall (Edinburgh), with the oar and dart he makes use of for killing fish." Dr Wallace published this statement in the year 1700, but before that date the kayak had been transferred from the Physicians' Hall to the University of Edinburgh. We know this from an entry in the Minute Book of the College of Physicians, dated 24th September 1696, wherein it is stated that the Physicians had decided to present the boat in question to the University of Edinburgh, in order that it might be more safely preserved. The entry further states that "the oars of the boat and the shirt of the barbarous man that was in the boat" were already in the possession of the University. From this statement we see that, as was the case at Aberdeen, the kayak-man was captured along with his kayak. It may be added that the plural "oars" of the entry evidently denotes the implements more correctly styled by Dr Wallace "the oar and dart."

This kayak had been in the Physicians' Hall in Edinburgh for at least eight years prior to its transfer to the University. This is certain for the reason that the statement as to its presence in the Physicians' Hall was first made by Dr Wallace's father, the Rev. James Wallace, Minister of Kirkwall in Orkney, who died in September 1688. Wallace senior, who had graduated at Aberdeen University in 1659, and who was a man of wide reading and of very considerable mental culture, wrote *A Description of the Isles of Orkney*, which was first published in 1693, five years after his death. The subject of the Orkney kayak-men is there introduced by him in these words (p. 33) :—

"Sometime about this Country (i.e. Orkney) are seen these Men which are called Finnmen; In the year 1682 one was seen sometime sailing, sometime rowing up and down in his little boat at the south end of the Isle of Eda, most of the people of the Isle flocked to see him, and when they adventured to put out a Boat with men to see if they could apprehend him, he presently fled away most swiftly: And in the year 1684, another was seen from Westra, and for a while after they got few or no Fishes; for they have this Remark here, that these Finnmen drive away the fishes from the place to which they come."

After these definite statements the author adds his own comment (p. 34):—

"These Finnmen seem to be some of these people that dwell about the *Fretum Davis*, a full account of whom may be seen in the natural and moral History of the Antilles, Chap. 18. One of their Boats sent from Orkney to Edinburgh is to be seen in the Physicians hall with the Oar and the Dart he makes use of for killing Fish."<sup>1</sup>

This last sentence might easily be interpreted to mean that the boat sent from Orkney to Edinburgh had been obtained in Davis Straits. But this idea is negatived by the plain statement of Dr Wallace, the author's son and editor, who tells us that the canoe in question "was caught in Orkney." Wallace junior, indeed, applies the term "Finnmen" to the Eskimos of Davis Straits, as well as to the kayak-men of Orkney. For he observes that "a full account of these Finnmen may be had," in the work to which his father had previously referred, and which deals with the Davis Straits people only.

That work, which is in French, was written by a certain Louis de Poincy, and was published in Rotterdam in 1658. Although it relates primarily and mainly to the Antilles, the author was happily tempted

<sup>1</sup> *A Description of the Isles of Orkney*, by the Rev. James Wallace, Minister of Kirkwall; first published at Edinburgh in 1693. The above is from the Edinburgh reprint of 1883, edited by John Small, M.A., F.S.A. Scot.



to interpolate a most interesting and valuable account of the Davis Straits Eskimos which he had obtained from a Captain Nicolas Tunes, the commander of a Flushing vessel, who had penetrated to the north end of Davis Straits in the summer of 1656. It is obvious that Wallace senior had read this book, and had seen its illustrations; and when we look at these latter we understand what he meant when he



Fig. 3, Davis Straits Kayak, from De Poincey, 1658.

said that the Finnmen who were occasionally seen in Orkney waters in his day "seem to be some of these people." What he clearly tells us is that the Orkney Finnmen were identical with Eskimos. Wallace junior is equally explicit. As already noticed, he accepts his father's inference that the Eskimos of Davis Straits and the Finnmen of the Orkney Islands were one and the same people. He is somewhat puzzled over the circumstance that the former people should be found at such a great distance from their home, as will be seen in his opening remark in the passage about to be quoted. But his written description

of the Finnmén of Orkney and their canoes leaves no doubt as to their appearance. The following is his comment on his father's account:—"I must acknowledge it seems a little unaccountable how these Finnmén should come on this coast, but they must probably be driven by storms from home, and cannot tell, when they are anyway at sea, how to make their way home again; they have this advantage, that be the seas never so boisterous, their boats being made of fish skins are so contrived that he can never sink but is like a sea-gull swimming on the top of the water. His shirt he has is so fastned to the boat that no water can come into his boat to do him damage, except when he pleases to untye it, which he never does but to ease nature or when he comes ashore."<sup>1</sup>

In this description Wallace junior absolutely identifies the Orkney Finnmén with the Davis Straits Eskimos. What is more, he gives us a little bit of prosaic information in his closing sentence, which no other writer on kayak-people has ever referred to, so far as my somewhat extensive reading on this subject goes. It must be remembered that the younger Wallace was born and bred in Orkney, and he had opportunities of learning many details with regard to the ordinary habits of the Finnmén, whether from his own personal observation or from that of others.

One more writer on the Orkney Finnmén must here be cited. In the year 1701, the Rev. John Brand published *A brief description of Orkney, Yeland, Pightland-Firth, and Caithness*, which contains similar references. Like the elder Wallace, Brand was a clergyman of the Church of Scotland, and he visited the districts named by him as one of a Commission appointed by the General Assembly of the State Church to inquire into the condition of religion and morals in those parts. In the course of his description of Orkney, he observes—and it is to be remembered that he was writing twelve years after

<sup>1</sup> Comment in edition of 1700. Cited here from Edinburgh reprint of 1693 edition (already specified), pp. 33-34.



the death of Wallace senior:—"There are frequently Finnmén seen here upon the coasts, as one about a year ago [1699] on Stronsay, and another within these few months on Westray,—a gentleman with many others in the Isle looking on him nigh to the shore, but when any endeavour to apprehend them they flee away most swiftly. . . . His boat is made of seal skins, or some kind of leather; he also hath a coat of leather upon him, and he sitteth in the middle of his boat with a little oar in his hand fishing with his lines. . . . One of their boats is kept as a rarity in the Physicians' Hall at Edinburgh."

There are one or two points to be noted in Brand's account. It is pretty evident that he is speaking at second-hand. His visit to Orkney was very brief, and he could not have had much experience of Orkney life. Moreover, it is obvious that he had read Wallace's book, and had taken some of the statements from it. We know, for example, that the Finnman's canoe was no longer in the Edinburgh Physicians' Hall in 1700, although it was there when Wallace wrote. There is, further, an echo of Wallace's phraseology in at least one passage. Nevertheless, he had clearly made fresh inquiry on the subject, and had learned that a Finnman had been seen off the island of Stronsay in 1699, and again in 1700 off Westray. He also adds a touch or two to the picture of a Finnman whom he describes as sitting in the middle of his canoe "with a little oar in his hand fishing with his lines." These details he had not learned from Wallace.

In addition to the Finnman's canoe which was "caught in Orkney" and sent to Edinburgh, Dr James Wallace, writing in 1700, states that "there is another of their boats in the Church of Burra in Orkney." Burra, or Burray, is a small island in the southern part of the Orkney group. Its church has been a ruin for more than a century, and there is no vestige of the Finnman's canoe remaining, which is not to be wondered at considering the perishable nature of its materials. There is no reason, however, to doubt the accuracy of Dr Wallace's statement. He may have been wrong by a few years, as he was with regard to

the Physicians' Hall specimen. But a Fellow of the Royal Society of London, publishing a book in London, would not wantonly make an essentially false statement which could be refuted within a month or two after it had been made.

It will now be seen that, about the end of the seventeenth century, there were three kayaks preserved in Scotland. One of these, with its occupant, had been captured in Orkney waters, and was preserved in Edinburgh. Another was in Marischal College, Aberdeen, having been taken, also with its occupant, in the North Sea. The third was presumably captured in Orkney waters, seeing that it was preserved in an Orkney church. There is, moreover, special mention of Finnmen still at large in Orkney at that period; near the island of Eday in 1682, near Westray in 1684, near Stronsay in 1699, and again near Westray in 1700. It might quite well be argued that all these appearances were made by one man, and that it was he who was carried prisoner to Aberdeen about the beginning of the eighteenth century. On this hypothesis, our Orkney Finnmen could be narrowed down to three in number. On the other hand, the references of the two Wallaces manifestly indicate that the Finnmen seen in Orkney waters numbered more than three. When the traditions of the common people of Orkney and, it may be added, of Shetland come to be considered, it will be seen that the Finnmen were believed to be much more numerous.

It is somewhat remarkable that the year 1883 not only witnessed the republication of the records of the Wallaces and Brand, but two other writers also drew public attention, at the same time, to the theme which we are at present considering. One of these modern writers was John R. Tudor, whose book on *The Orkneys and Shetlands* appeared in 1883. Tudor, who wrote in a lively and interesting style, had read Wallace's and Brand's books, and he naturally makes reference to the Finnmen. "What can these Finn Men have been?" he asks (*op. cit.* p. 342). "Is it possible Eskimos can have been driven over



from Greenland ; or can there have been a substantial basis of actual fact for the traditional Shetland Finns that ' came ow'r fr Norrway ' ? The Burray and Stronsay instances," he continues, " all point to the *kayaks* or whatever they were being driven from the east, and the ones seen off Eday and Westray may, with equal probability, have come from that quarter. Besides, Cape Farewell, the nearest point of Greenland to the Orkneys, is 1180 nautical miles from the Noup Head of Westray, whilst the Norwegian coast at the southern end of Finnmarken is 750, and at the nearest point only 240 miles."

Tudor is not the first, however, who looked eastward for the home of the Finnmen. Brand had already done so in 1700, ignoring or discrediting the Wallaces' assumption that the Finnmen had come from Davis Straits. In his estimation, the Finnmen were natives of Finland : " Which is very strange," he remarks, " that one man sitting in his little boat should come some hundred of leagues from their own coasts as they reckon Finland to be from Orkney. It may be thought wonderful how they live all that time, and are able to keep the sea so long." But although Brand regarded the Finnmen as a European race, his assumption that Finland was their home is open to many objections. Tudor's suggestion is much more deserving of consideration. But before that suggestion is considered, one feature of the early references ought to be pointed out.

It will be noted that the educated class, as represented by the Wallaces and Brand, clearly regarded the Finnmen as foreigners coming from a great distance. According to one theory, they came from the western side of the Atlantic, while another theory brought them from the upper Baltic. Douglas, again, who tells us of the Aberdeen kayak, believed that it had come from Labrador. The first to suggest the neighbouring country of Norway was Tudor.

Now, it is possible to say a great deal in favour of a Transatlantic origin. It will be well to shelve the " drifting " theory at once. A kayak with a man in it cannot drift a thousand, fifteen hundred, or

two thousand miles. Much more can be said for a theory of journeys deliberately made from Greenland with resting-places at Iceland and the Faroes. But simpler still is the theory of captives brought by European ships who had regained their liberty on this side of the Atlantic.

The custom of bringing specimens of strange people to one's own country, with or without their consent, is a very old one; and the kayak-people have frequently been brought to Europe from across the Atlantic. A number of instances in the nineteenth century could be adduced. The same thing can be said of previous centuries. In an article on "Eskimos, Ancient and Modern,"<sup>1</sup> Baron A. E. Nordenskiöld refers particularly to this practice. Referring to encounters between early European voyagers and Eskimos, he says: "Their meetings always ended in the murder or capture of the poor natives, who were carried away to be shown as curious animals in Europe. La Peyrère's *Report of Greenland*, written in 1647, describes them, and goes on to tell of the nine Eskimos who had been brought to Denmark by different Polar expeditions. . . . Poor Eskimos! They often looked northwards, and once tried to escape in their skiffs; but a storm cast them ashore, and some peasants caught them and took them back to Copenhagen. . . . Two of them again tried to escape in their kayaks; one was caught, the other who got away was drowned at sea. . . . The last of them died of grief after the failure of his third attempt to return to Greenland in his kayak. He was thirty or forty miles<sup>2</sup> out to sea before he was overtaken." This account of Baron Nordenskiöld's is not wholly accurate. Because he has overlooked a paragraph in which La Peyrère states that two of those who were captured by peasants in their first attempt to escape, actually did effect their escape on a subsequent occasion. "They were pursued as far as the entrance of the Sound, but could not be

<sup>1</sup> *English Illustrated Magazine*, December 1891.

<sup>2</sup> *Leagues*, not miles, in the English translation of the original.



overtaken; so that," observes La Peyrère, "it is probable they were lost, it being not likely they could reach Greenland in their small boats."

This occurrence took place somewhere in the first half of the seventeenth century. It may not have been a unique occurrence. I am not aware of any other recorded instance of the kind, but the *argumentum ex silentio* is one to which I do not attach great weight. There may have been other successful escapes of captive Eskimos, although they are not recorded. These fugitives may have made their way to the Orkney and Shetland Islands, and have been the people described as Finnmen. This seems quite a good line of argument.

To take this view, however, is to leave out of sight many other considerations; ethnological, historical, and traditional. The last of these considerations may not appeal to all. The importance attached to tradition depends upon mental bias. In this particular case, we have seen that Tudor, in 1883, recognised a connection between the positive statements of seventeenth-century chroniclers, and the traditions of the common people that have come down to our own time. He puts the question: "Can there have been a substantial basis of actual fact for the traditional Shetland Finns that 'came ow'r fa Norroway'?" The traditions referred to can only be noticed very briefly here.

They are current to-day among people of the old Norse stock in Orkney and Shetland, and they are to this effect. A race of "Finns" or "Finnfolk," men and women, used to visit these archipelagoes and the neighbouring county of Caithness several generations ago. The Finn women are chiefly remembered as witches and fortune-tellers who were always careful to exact payment for the exercise of their art. They were also skilful in curing disease in men and cattle; and they frequently made a living by knitting and spinning. Sometimes they were merely strolling beggars. When a Finn woman settled in Orkney she professed to be a native of Shetland or of Caithness. When in

Shetland, she alleged that she came from Orkney or Caithness. The Finnmen were also very skilful in curing diseases, and the words quoted by Tudor are those of a song relating to a Finnman who came across from Norway to Shetland to cure the toothache. Both the men and the women possessed a specially-prepared skin which enabled them to swim like a seal in the sea. When they came ashore they discarded this skin. That is one version. Another version simply speaks of this skin as a boat, which they propelled at a marvellous speed. It is said that they could pull across to Bergen from Shetland in a few hours, making nine miles at every stroke. With the statements of the Wallaces and Brand in view, it seems quite obvious that these swift sea-skins, or boats, were simply the kayaks already described.

Thus, although the ministers and doctors of the seventeenth century were puzzled as to the place of origin of the Finnmen, the peasantry of Orkney and Shetland had a much more intimate knowledge of them and of their ways. It is true that they also regarded the Finns as foreigners, but all their memories of them denote a considerable amount of intercourse between the two races, with occasional intermarriages. And the Finns are chiefly associated with Norway in these traditions, although one writer reports them as having come from the Faroe Islands, while other stories point to their still retaining a foothold, in past centuries, in the Orkney and Shetland Islands. "It is a historic fact," observes Mr Nelson Annandale, who has noted certain traces of Mongoloid blood in Iceland and the Faroes, "that in the ninth century and earlier, the Scandinavians intermarried with the Lapps or 'Finns' as they were originally called. . . . Moreover," continues Mr Annandale, "Beddoe, than whom we could have no safer guide in physical anthropology, believes that physical traces of Mongolian ancestry can be detected in the Shetlanders."<sup>1</sup>

It will be remembered that the people of Shetland and, in a less

<sup>1</sup> *The Faroes and Iceland*, by Nelson Annandale (Oxford, 1905), pp. 103-104.



degree, of Orkney are mainly descended from Norse colonists of the ninth century, at which period Finn marriages were not very uncommon. Harold Haarfager himself married a Finn woman,<sup>1</sup> by whom he had four sons, and one of these (Halfdan) ruled over Orkney for a short period. Further, the Finns of Norwegian history bore exactly the same reputation for magical powers as the Finns of Orkney and Shetland tradition. Moreover, we do not require to look so far north as modern Finmark and Lapland to find those people in mediæval times. "It may be quoted as a strong piece of evidence," observes Dr Nansen, "that a people called Finns must have lived in old times in south Norway, that the oldest Christian laws of about 1150 for the most southern jurisdictions, the Borgathing and Eidsvathing, visit with the severest penalty of the law the crime of going to the Finns or to Finmark, to have one's fortune told (*cf.* A. M. Hansen, 1907, p. 79)." Dr Nansen points to "Finn" in many place-names of southern Scandinavia, and to a "Finmarken" situated to the east of Christiania. It is not to be supposed that the people of southern Scandinavia, in the twelfth century, made long and toilsome journeys to the extreme north of the peninsula in order to have their fortunes told.<sup>2</sup>

Indeed, the conclusion is almost inevitable, that these twelfth-century laws were enacted for the purpose of suppressing an everyday practice, and that the Finns, or Lapps, consulted were living in the south of Norway. Granting that they were there in considerable numbers in the twelfth century, their existence in that locality may have been prolonged for centuries.

But if these South Norwegian Lapps were the Finnfolk who visited Orkney and Shetland in the seventeenth century, it would be necessary to bring forward evidence from Scandinavia to show that the Lapps in Norway at that date made use of kayaks. Such evidence appears to be wanting at present. That skin-boats of some kind were once used

<sup>1</sup> Snaefríd, daughter of Synge the Finn or Lapp.

<sup>2</sup> See Dr Nansen's *In Northern Mists* (London, 1911), vol. i. p. 206, etc.

by their forefathers is a traditional belief among the Mountain Lapps. Baron Von Düben tells us<sup>1</sup> that the Mountain Lapps assign to their remote ancestors a home lying far to the south-east, apparently on the Indo-Persian frontier. Thence, they allege, they were driven by their enemies, and wandered westward and northward in two divisions; the former of which eventually reached the sound separating Denmark from Sweden. This they ferried across in their small skin-boats; and, when the sea was calm, conveyed their goods over on reindeer-skin buoys linked together and drawn by swimming reindeer. Their herds also swam across. Thus did the forefathers of the Mountain Lapps enter Sweden.

Von Düben further points out<sup>2</sup> that the names of sailing vessels and large boats are all importations into the Lapp language, whereas, on the other hand, the only really Lapp name for a boat denotes a skin canoe, propelled by paddles, and devoid of rowers' seats and steering-place.

Tradition and language agree, therefore, in ascribing to the Lapps, before and after their entrance into Scandinavia, the use of skin-boats. There is nothing in the evidence to show that these skin-boats were *not* kayaks. But, admitting that they were, the period indicated is remote. What is needed is some proof of their use in the peninsula in comparatively recent centuries.

The possibility of proving this is complicated by the undoubted presence of Transatlantic kayaks in the museums and churches of Europe. La Peyrère, whose account of the Greenland captives has already been cited, states that their kayaks were still to be seen in Denmark, and that he had seen two of them in Copenhagen. That was in 1647. Then Olaus Magnus tells how, in 1505, he saw two of the leather skulls of the Greenland pirates hanging in the Cathedral at Asloe. They were said to have been captured by King Haco, whose

<sup>1</sup> *Om Lappland och Lapparne* (Stockholm, 1873), pp. 372-373.

<sup>2</sup> *Op. cit.*, p. 387, note.



war-ships these kayak-men had tried to sink. For Olaus states that these "pirates," as he calls them, had the power of going underneath ships and boring holes in the bottom, so that they foundered.<sup>1</sup> "By this means," says Olaus, "the Greenland kayak-men, or pirates, obtained great booty from merchant ships."<sup>2</sup> In making use of this reference, Dr Nansen quotes two other Scandinavian writers, one of the year 1532 and another of 1551, who agree in charging the Greenland kayak-men with frequent and successful piracy.<sup>3</sup>

The earliest example (after those attributed to King Haco) of a kayak preserved as a trophy in a European church is also furnished by Dr Nansen. It is of the year 1430. The chronicler is a certain Dane named Claudius Claussøn, or Clavus, who informs us that to the west of the Wild Lapps "are little Pygmies, a cubit high, whom I have seen," he affirms, "after they were taken at sea in a little hide-boat, which is now (about 1430) hanging in the cathedral at Nidaros (Trondhjem). There is likewise," he goes on to say, "a long vessel of hides, which was also once taken with such Pygmies in it."<sup>4</sup>

Dr Nansen also cites Michael Beheim, who travelled in Norway in 1450. "There he saw or heard of a people called 'Skraelings,' who are only three 'spans' high, but are, nevertheless, dangerous opponents both on sea and land. They live in caves which they dig out in the mountains, make ships of hides, eat raw meat and raw fish, and drink blood with it." Then there is the similar testimony by Archbishop Erik Walkendorf, who, in his description of Finmark, written about

<sup>1</sup> This idea seems to be derived from the kayak-man's accomplishment of upsetting himself and his canoe, many consecutive times; and of a confusion between the kayak-man and the narwhal, which was credited with the power of sinking a ship at sea by running its tusk into it and splitting it up. (See p. 468 of English translation of La Peyrère's *Greenland*.)

<sup>2</sup> *Historia de gentibus Septentrionalibus* lib. ii. c. 9. *De scortis seu coriariis maribus pinatarum Grœnlandiæ*, Rome, M.D. LV.

<sup>3</sup> *In Northern Mists*, vol. ii. p. 127.

<sup>4</sup> *In Northern Mists*, vol. ii. p. 269.

1520, says<sup>1</sup>: "Finmark has on its north-north-west a people of short and small stature, namely a cubit and a half, who are commonly called 'Skraelinger'; they are an unwarlike people, for fifteen of them do not dare to approach one Christian or Russian, either for combat or parley. They live in underground houses, so that one neither can examine them nor capture them."

To these extracts must be added a statement by Cardinal Bembo, who lived from 1470 to 1547, and who refers to an incident of his own time. I quote Bembo's statement on the authority and in the words of an American writer of the year 1892<sup>2</sup>: "In 1508, a French ship picked up near the English coast a small boat, made of bark and osiers, containing seven men of medium height, darkish hue, and attired in fish skins, and painted straw caps. Their broad faces with their habit of eating raw flesh and drinking blood would imply that they were Eskimos; but it is difficult," observes this modern American writer, "to conceive of a boat drifting across the Atlantic with sufficient stores of food to avoid cannibalism. Cardinal Bembo adds, however, that six of them died—which may mean that they had been starving—and that the sole survivor was taken to Louis XII."

Now, although the boat in question was not a skin-boat, one can hardly dissociate it and its occupants from the people here spoken of. Their habit of eating raw meat and drinking blood at once links them with the Skraelings described by Beheim fifty-eight years earlier. And in both cases the question arises: Did these people belong to Greenland or to Europe?

If we accept the name "Greenland" in the wide sense given to it in the seventeenth century by Danes, the answer might be that they belonged to Greenland *and* to Europe. Because Greenland was then supposed to include the islands of Jan Mayen and of Spitsbergen,

<sup>1</sup> For these extracts from Beheim and Walkendorf, see *In Northern Mists*, vol. ii. pp. 85-86.

<sup>2</sup> *Atlantic Monthly*, July 1892, p. 140.



and to extend eastwards to Nova Zembla. Greenland was even believed to be united to Siberia, or "The Great Tartary."<sup>1</sup> In his account of the important whaling station of Spitsbergen, Martinière does not make use of the name "Spitsbergen," but simply calls it "Greenland." No doubt that was the name commonly given to that coast by the members of the Danish expedition to which he was attached. It is not very unlikely, keeping this terminology in view, that the kayak-using natives of the Vaigatz region, some of whom were brought to Copenhagen by this expedition, were loosely styled "Greenlanders." The date of this capture was 1653, and it is quite conceivable that a picture of certain "Greenlanders" which was painted at Bergen in 1654 represents these very people. I do not press this point, but the idea seems to me worthy of consideration.

This wider acceptance of the term "Greenland" would explain some of the references to "Greenland pirates" already noted. If the two kayaks seen by Olaus Magnus were really captured by King Haco, as alleged, after an attack made by the "Greenland pirates" upon his battleships, did that encounter take place in the neighbourhood of Cape Farewell? A similar question may be put with reference to the merchant vessels which, according to Olaus and two other Scandinavian writers of the sixteenth century, were frequently attacked and plundered by the Greenland pirates. Was the scene of their operations always on the other side of the Atlantic? It is noteworthy in this connection, that the Shetland traditions of the Finns speak of them as pursuing boats at sea, and demanding and obtaining money from the fishermen. Mention may also be made of the instructions given by Sebastian Cabot, in 1553, to Sir Hugh Willoughby's expedition to Northern Europe and Siberia. Cabot was then Governor of the Merchant Adventurers of England, and in that capacity he issued a series of "ordinances" to the expedition. These are all quite sensible and practical, and although the one about

<sup>1</sup> La Peyrère.

to be quoted—the 31st—is couched in terms that cannot be accepted literally, it is evident that Cabot was warning the expedition against a real danger. The paragraph is as follows:—"Item, there are people that can swim in the sea, havens, and rivers, naked, having bows and shafts, coveting to draw nigh to your ships, which if they shall find not well watched or warded, they will assault, desirous of the bodies of men, which they covet for meat: if you resist them they dive, and so will flee, and therefore diligent watch is to be kept both day and night in some islands."<sup>1</sup>

Discounting the accusation of cannibalism, and assuming that the other expressions are based upon the confused reports of previous voyagers, we have in this ordinance the suggestion that in certain islands between England and the Straits of Vaigatz there were people of proclivities similar to those attributed to the Greenland pirates by Olaus Magnus, a contemporary of Sebastian Cabot. Olaus tells us that those people dive under ships and bore holes in the bottoms so that they founder. We may believe that both he and Cabot were speaking of real people, without necessarily accepting all their statements as true. The most interesting feature in Cabot's statement is that he is undoubtedly referring to a people inhabiting certain parts of North-Western or Northern Europe.

Two writers of the fifteenth century and one of the sixteenth have already been quoted who speak of a people in the north-west of Norway, known as "Skrælings," who made use of skin-boats and lived in caves and underground houses. It will be remembered that this name "Skræling" was applied by the Norsemen to the Eskimos whom they encountered in North America in the eleventh century. They sometimes referred to them also as "Lapps," and at other times as "trolls." There is no evidence that those Eskimos represented a type of man previously unknown to the Norsemen.

The general conclusion to be drawn from these various references

<sup>1</sup> *Pinkerton's Voyages and Travels*, (London, 1808), vol. i. p. 6.



seems to me to be substantially that drawn by Buffon in the eighteenth century : that the people of the Arctic Circle were at one time " nearly alike." A more modern ethnologist, Charles H. Chambers, expressed himself in similar terms in 1864. Unfortunately, he does not give any reasons for the conclusion he arrived at, which he briefly states in these words :—" I believe the race which inhabited the northern shores of Europe to have been akin to the Laps, Finns, and Esquimaux, and the Picts or Pechts of Scotland, and to have given rise to many of the dwarf, troll, and fairy stories extant among the Sagas and elsewhere." <sup>1</sup> Sir George Dasent clearly favoured this view, although he expressed himself with much greater caution. In his opinion, the Orkney and Shetland groups prior to the arrival of the Norsemen in the ninth century were inhabited by two races—the dwellers in the underground houses and those who inhabited the circular towers commonly known as " brochs " ; of both of which structures specimens are yet to be seen. " What these races were," observes Dasent, " whether the first which dwelt underground were Esquimaux of Turanian race, while the Burghs, or castles or Picts' houses, are the handiwork of that mysterious race of Picts, so long the terror of British antiquaries, may be matter of doubt." <sup>2</sup> It will be observed that these terms are so extremely cautious that Dasent commits himself to nothing. But he shows that he entertained ideas not very different from those to which Chambers gives direct expression.

It may be added, in conclusion, that Orkney tradition alleges that the Finnmenn were the precursors of the Norsemen in Orkney, and that these islands were, in the local phraseology, " won from the Finn-folk."

[The blocks illustrating this paper have been kindly lent by the Royal Scottish Geographical Society from their Magazine of March and June 1912.]

<sup>1</sup> *Anthropological Review*, 1864.

<sup>2</sup> *The Orkneyingnes' Saga*, Rolls Series, 1894. Introduction, p. v.

MONDAY, 11th March 1912.

THE HON. LORD GUTHRIE, Vice-President, in the Chair.

A Ballot having been taken :

WALLACE WILLIAMSON, of Mearns Castle, Renfrewshire,  
was duly elected a Fellow of the Society.

The following Donations to the Museum and Library were laid on  
the table and thanks voted to the Donors :—

(1) By the Most Hon. the MARQUESS OF BUTE, F.S.A. Scot.

Highly polished and beautifully ornamented Hammer of hornstone (fig. 1), found when clearing out a ditch at Airdens, near Bonar Bridge in Sutherlandshire. It is of a peculiar type of form and ornamentation, of which only four are known, and only two of these have the ornamentation completely finished, of which this is the second example; the first, from Wales, having been presented to the Scottish National Museum of Antiquities in 1864 by Rev. E. L. Barnwell, a Corresponding Member of this Society. The third example, which was found at Urquhart, Elginshire, and has the ornamentation unfinished, was presented to this Museum in 1876 by Rev. James Morrison, a Corresponding Member of this Society; and the fourth, which was found in the parish of Quarndon, Staffordshire, and has the ornamentation finished on one end only, is in the possession of Mr M. Salt, of Buxton, who has kindly presented a cast of it to the Museum. All four are described and figured in the *Proceedings*, vol. xliii. p. 377.

The Hammer from Airdens measures  $2\frac{7}{8}$  inches in length,  $1\frac{1}{4}$  inches in breadth at the broader end in a line parallel with the haft hole, and



1½ inches at the other end. The greatest thickness is 1½ inches in the middle of the lower part. The haft hole,  $\frac{11}{16}$  of an inch in diameter, has been bored from both sides, and the borings have not met each other quite accurately in the middle, a subsequent grinding out of the inequality having been resorted to. The material is apparently a paler variety of the same chalcedonic quartz or hornstone as the Welsh

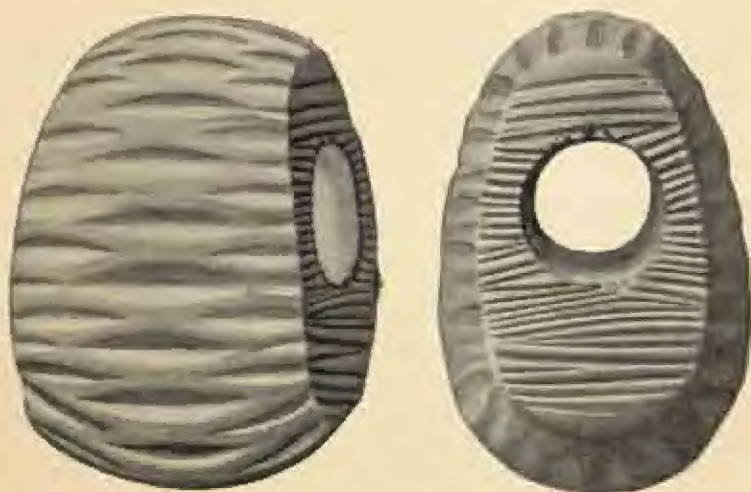


Fig. 1. Ornamented Hammer of Hornstone, found at Airdens, Sutherlandshire.

example, and reveals a conchoidal fracture in the part where it is chipped. The weight is 5½ ounces. The lozenge-shaped decoration has been carefully ground out over the whole of the convex sides, and the two flat sides are decorated by horizontal lines drawn roughly parallel and close to each other. Allowing for the absence of those represented by the chipped surface, the number of lozenge-shaped spaces thus ground out would be about 80, and the number of the horizontal lines on the flat sides about the same.

(2) By Dr D. HAY FLEMING, F.S.A. Scot.

Specimens of Vitrification from the Fort of Knockfarril, Ross-shire, and from Abbey Craig, Stirling.

(3) By GEORGE G. TURNBULL of Abbey St Bathans.

Urn of Food-vessel type (fig. 2), found in a cist on Cockburn Mill



Fig. 2. Urn of Food-vessel Type from Cockburn Mill Farm.

Farm in February 1911. The urn is  $5\frac{1}{2}$  inches in height, by 6 inches in diameter at the mouth, and 3 inches in diameter at the base. The lip bevels upwards and outwards and projects inward about half an inch over the interior of the vessel, ornamented in the central line of its upper surface with a row of small circular impressions about one-eighth of an inch in diameter placed about a quarter of an inch apart, and bordered on either side with a line of twisted cord ornamentation. The edge is ornamented on the exterior by a row of impressions as if



made by a cylindrical stem, under which in the hollow of the moulding, which is about an inch in width, are two rows of the same small circular impressions alternating with two rows of the same twisted cord ornamentation. Below this in the hollow of the second moulding, which is also about an inch in width, and divided vertically into five compartments by a series of projecting ears, is a single row of the same circular impressions bordered above and below by the same twisted cord ornamentation. From the under ridge of the lower moulding the side of the vessel slopes inwards for  $2\frac{1}{2}$  inches to a vertical footstand of half an inch. The sloping part is ornamented with three chevron bands of ribbed ornament produced by a toothed or notched implement.

(4) By ROBERT BROWN, Gorse Hall, Chorley, Lancashire.

Five Communion Tokens—Balquidder, 1778; Callander, 1779; Comrie, 1799; and two small and square, with initials only.

The Concise Series of Guides, No. 7. Durham to Berwick-on-Tweed. By Robert Brown. 1912.

(5) By D. CAMERON-SWAN, F.S.A. Scot.

Highland Chiefs of To-day. A series of Portraits with Biographies. By D. Cameron-Swan. Parts 1, 2, and 3.

(6) By the SYNDICS OF THE CAMBRIDGE UNIVERSITY PRESS.

Cambridge County Geographies—Midlothian. By A. McCallum, M.A., LL.B. 8vo. 1912.

(7) By JAS. A. MORRIS, F.S.A. Scot., the Author.

The Brig of Ayr and Something of its Story. 6th edition. 1911.

(8) By JAS. CURLE, F.S.A. Scot.

The Roman Forts of Castleshaw. Second Interim Report. 8vo. 1911.

(9) By the EDITOR of *The Field*,

*Underground Jerusalem—Discoveries on the Hill of Ophiel, 1909-1911.*

(10) By Rev. J. E. SOMERVILLE, B.D., F.S.A. Scot., the Editor.

*Mentone and its Neighbourhood—The Past and the Present.* By Dr George Müller. 8vo. 1911.

(11) By THOMAS SHEPPARD, F.S.A. Scot.

*The Evolution of Kingston-upon-Hull.* 8vo. 1911. Hull Museum Publications, Nos. 78, 81, 82, 83, 84, 85.

(12) By Miss EMMA SWANN, Lady Associate S.A. Scot.

*A Pageant of English Literature, Town Hall, Oxford, October 1911.*

(13) By the ARCHEOLOGICAL SURVEY OF INDIA.

*Antiquities of Chamba State. Part I. Fol. 1911.*

(14) By R. COLTMAN CLAPHAM, F.S.A. Scot., the Author.

*The Ordnance of the Fourteenth and Fifteenth Centuries.* 8vo. 1911.

(15) By WILLIAM REID, F.S.A. Scot., the Author.

*The Guide Book to the Old Steeple of Dundee—the Tower of St Mary.* 3rd edition. 1911.

(16) By the TRUSTEES OF THE BRITISH MUSEUM.

*Subject Index of Modern Books added to the British Museum, 1906-1910.*

The following Communications were read :—



## I.

NOTES ON THE CORPORATION OF SURGEONS AND BARBERS OF THE CITY OF EDINBURGH. By R. SCOTT-MONCRIEFF, *Secretary*.

On 11th January 1909 Dr Fothergill read to this Society an amusing article on "A Barber's Shaving Dish" (*Proceedings*, vol. xliii. p. 135), and in that article he incorporated a note by me on the Corporation of Surgeons and Barbers of the City of Edinburgh. That note was rather hurriedly compiled from papers in my possession, and, although in the main correct, is misleading in one particular and capable of considerable extension in others. From my note it would be inferred that the Court of Session in 1722 had decided that barbers had never been full members of the Corporation under the Seal of Cause, as they had not been required to pass the examinations laid down in that document, but had merely been dependent on the surgeons. This was the not unnatural inference which I drew from the terms of the Court's interlocutor. A careful examination, however, of the pleadings before the Court has convinced me that, while the decision declared that the *then* barbers who had raised the action were not entitled to the full privileges of the Corporation, the Court had signified their opinion that the barbers admitted to the Society prior to 1648 were entitled to the same privileges as the surgeons. The matter is not one of much importance, but, as the proceedings are in themselves rather interesting, I may perhaps be allowed to go into the matter in greater detail.

For the purpose of making myself clear I must here repeat these clauses of the Seal of Cause which were particularly founded on in the action between the barbers and surgeons and afterwards in the action between the barbers and hairdressers. The second regulation

runs as follows :—"ITEM that no manner of person occupy or use any points of our saids Crafts of Surgerie or Barber Craft within this Burgh but gif he be first freeman and Burgess of the samen and that he be worthie and expert in all the points belongand to the saids Crafts diligently and avisitly examined and admitted by the Masters of the said Craft for the honourable serving of our Sovereign Lord his Leiges and neighbours of this Burgh, and also that every man that is to be made freeman and Master among us be examined and provite in thei points following, That is to say That he know Anatomia, Nature and Complexion of every Member human's Body, & in like-ways that he know all the veins of the samen that he may make Flewbothomia in due time, and als that he know in whilk member the Sign has Domination for the time, for every man ought to know the Nature and Substance of every thing he wirks, or els he is negligent and that we may have ains in the year an condemnet man after he be dead to make anatomia of wherethrow we may have experience ilk an to instruct others and we shall do suffrage for the Saul and that nae barber nor Master nor Servant within this Burgh haunt use nor exerce the Craft of Surgerie without he be expert & know perfectly the things above written." And the next Clause runs: "ITEM that nae Master of the saids Crafts sall take prentice or fietman in time coming till use the Surgeon Craft without he can baith wryte and read."

The Seal of Cause, which was dated 1st July 1505, was ratified by James IV. on 13th October 1506 and by James VI. on 6th June 1630, and the further privilege of exemption from serving in the army or as juryman was conferred on the surgeons by Queen Mary in 1567. Under these various deeds the surgeons and barbers seem to have lived together in comparative amity until the beginning of the seventeenth century, when the surgeons, aspiring to higher social rank, found their progress rather retarded by their connection with the barbers. Not that the surgeon-barber had by that time ceased to



exist, for by the 20th chapter of the statutes of George Heriot's Hospital which were adopted in 1627, it is provided that there shall be "one Surgeon Barber who shall cut and pole the hair of all the scholars in the Hospital and look to the care of those within the Hospital who any way stand in need of his art." Still, there is no doubt that the two bodies were drifting further and further apart, and the first definite step towards separation was taken in 1648. In this year, according to the barbers, the surgeons took advantage of the fact that there were in town ten surgeons and only six barbers, and passed an act and statute excluding the admission of simple barbers into the Corporation except they should be tried and found qualified in surgery. This resolution, they maintained, was merely carrying out the terms of the Seal of Cause, which had been allowed to fall into desuetude.

About the same time, 20th April 1649, the Incorporation got the Town Council to order all surgeons and barbers practising in the suburbs under the jurisdiction of Edinburgh—namely, the Canongate, Leith, Broughton, Portsburgh, and other pendicles—to take down their signs or basins until they had obtained liberty to practise from the Corporation of Surgeons and Barbers of Edinburgh. To this ordinance the bailies of the Canongate at first paid no attention, whereupon the City of Edinburgh appointed John Denham, one of their own bailies, together with James Borthwick, Deacon of the Surgeons, to go down to the Canongate and "see course and order taken with the non friemen barbers." Four of these contumacious gentlemen were thereupon summoned before the Town Council and admonished, and the bailies of the Canongate were informed if they did not carry out the ordinance the "deacon of the said craft with concurrence of the officers of this Burgh are hereby authorised to pass to the said Burgh of the Canongate" to compel observance.

It will be noted that there was no question of barbers in the suburbs becoming members of the Corporation. All that they were required

to do was to obtain a licence from the Incorporation to exercise their craft.

The result of the measure excluding barbers unless they could pass in surgery was soon felt, as the inhabitants of Edinburgh began to experience a difficulty in getting shaved and "poled." To what state of hairiness they had been reduced by the year 1682 it is impossible to say, but on 26th July of that year an Act of Council was passed which shows that considerable discomfort existed. This Act runs on the narrative that the Lord Provost, Magistrates, and Council, etc., "taking to their consideration that there is great scarcity of good qualified persons within the city who have skill to trim and barberise so that a considerable number of the inhabitants are forced to go to the suburbs to be trimmed as likewise it has occasioned many complaints to be made by noblemen and others resorting to the town that they cannot be conveniently served by persons of that employment within the town and to the effect the lieges may bot have sufficient ground to clamour upon that account, therefore they recommend to the Deacon and Incorporation of Chirurgeons to take some effectual course that the city be furnished with a competent and suitable number of persons skilled in the art of cutting hair and taking off of beards and that upon payment of such compensation as the said Incorporation and these persons can best agree; Declaring that if they did not speedily fall on some course to answer the expectation of the lieges in that point that they will not esponse or own their interest in case any attempt should be made by application to superior judicatories for causing the Incorporation of Chirurgeons to receive into their freedoms such a number of barbers as they shall think fit: Declaring likewise that in case they should voluntarily admit a competent number at present or any time hereafter of persons skilled in these points that they shall be holden as depending upon the said Incorporation and liable to the laws and acts of their calling." It will be noted that while in 1649 the Corporation is mentioned as that



of Surgeons and Barbers, by this time it has become the Corporation of Surgeons only; and it will also be noted that in the event of the surgeons voluntarily admitting barbers "they shall be holden as depending upon the said Incorporation."

Following upon this, a number of barbers were admitted as free barbers of the Corporation, the terms of their admission varying greatly in each case. In some cases they were admitted with the privilege of their after entering as surgeons should they pass the necessary examinations; in some, with extension of privileges to sons and sons-in-law; and in one case, that of Reuben M'Rabbie, only during the lifetime of his wife, Rebecca Pringle, daughter of Surgeon David Pringle.

The surgeons next strengthened their position by getting a new gift under the Great Seal, dated 28th February 1694, ratifying the rights of the surgeons but entirely ignoring the barbers, and, instead of conjoining with themselves their former associates, conjoining the apothecaries, thereby creating that mongrel body of "surgeon-apothecaries," as the barbers afterwards termed it. This new gift, which gave the new Incorporation full power over all persons exercising surgery, pharmacy, or barbery within the bounds of the city of Edinburgh, was duly confirmed by Parliament on 17th July 1695.

The surgeons now considered that they, and they alone, were the Corporation, the barbers, although nominally admitted as freemen, being allowed no say in the administration and getting no advantage of the fees which they had to contribute. They were regarded as merely licensed to shave. Matters culminated in 1718 by the barbers raising an action for restitution of their rights under the Seal of Cause. In the summons they complained of the arbitrary way in which they were admitted, of the fees levied, which are in one place stated to have amounted to no less than 140,000 merks, or £7694, and which money had been applied by the surgeons "for their own ends without applying for the poor of the barbers any part of it by quarterly pensions or

so much as the value of two upsets any way since the pretended dependence in 1682." The barbers in their pleadings maintained that the Act and Statute of 1648, insisting on the barbers having a knowledge of anatomy, was *ultra vires* and contrary to the terms of the Seal of Cause, and that all subsequent Acts of the Town Council and of Parliament were of no effect so far as they, the barbers, were concerned, they not having been parties to them. The surgeons maintained that nothing had been done in 1648 but what had already been done by the Seal of Cause, wherein anatomy was laid down as a necessary subject of examination; that the barbers had never been members of the Corporation, but had merely been dependent on and licensed by the Surgeons in the same way as cobblers were by the Corporation of Shoemakers and wheelwrights by the Corporation of Wrights. The barbers said, "No; the subjects of examination laid down by the Seal of Cause were clearly applicable to the surgeons alone, and that they could prove that they had been full members of the Corporation up to 1648 by the books of the Corporation itself, and they accordingly called on the surgeons to produce them." This the surgeons, while protesting they had nothing to conceal, refused to do, whereupon the Court ordered them to exhibit them upon a certain day and at a certain place to the barbers. When the day came the representatives of the barbers attended at the hour and place, but the clerk of the surgeons was found to have "stepped out of the way and the books were not forthcoming." Then followed another and more peremptory order from the Court, who stigmatised "the stepping out of the way" as a mere shifting and pretence. The surgeons' clerk, however, was wise in his day and generation, for the books, on being produced, conclusively proved (first) that surgeons alone had been asked to pass the examination in anatomy, etc., and (second) that up to 1648 barbers had been admitted to all the privileges of the Corporation—had not only attended and voted at the meetings, but on some occasions had held office. This demolished the surgeons' first



line of defence, obliging them to fall back on their second line, namely, that the Act and Statute of 1648 and the subsequent Acts of the Town Council and Parliament had altered the position of the barbers and had reduced them to the position of mere licensee-holders. This view, for reasons not given, the Court, to a certain extent sustained, declaring that although the barbers were members of the Corporation, they were not entitled to all the privileges. The Court then laid down what privileges they were to enjoy, which are practically those mentioned in my former note. This decision, it will be seen, although it practically separated the surgeons from the barbers, did not entirely do so, for they still remained on as members of the same Incorporation. It was not a divorce, but merely a separation, *a mensa et thoro*, so to speak—a point which the barbers had to maintain, and did maintain successfully, in their after proceedings against the wigmakers, hairdressers, etc., who tried to infringe their monopoly.

There are two other points in the Seal of Cause to which I would like to draw attention. The first is the necessity for surgeons being acquainted with astrology in order to be able to bleed and operate satisfactorily. In the hope that I might be able to give you some information which might be valuable to you on the next occasion on which you require the services of a surgeon, I examined several books on astrology. I found them deeply interesting, but not of such a nature as could be condensed into a few words. This fact, however, which I found in the *Encyclopædia Britannica*, is short and interesting, namely, that to this day, when the astrologers declare the heavens to be favourable for bleeding, the streets of Bagdad run with blood from the barbers' shops. It is evident, therefore, that the belief in astrology has not yet entirely died out.

The second point to which I would like to refer is in connection with the following clause in the Seal of Cause: "That nae man nor woman within this Burgh make nor sell any aqua vitæ within the samæn except the said masters, brither and freeman of the said crafts

under the pain of escheat of the samem but (without) favours." This clause, I think, is rather a remarkable one, and, although it has been quoted by several writers, does not seem to have attracted the attention it deserves. Time, however, does not permit of me doing more at present than merely referring to it.

In the foregoing remarks I have touched on one or two matters which are of interest in the relationship between the surgeons and barbers. The most curious fact, however, to me is that there should have been any relationship at all between these two bodies. This relationship was not confined to Edinburgh or even Scotland, but was common to the whole of Europe. In the pleadings before the Court of Session the two following reasons for the connection were given: (1) that both callings made use of sharp implements, and (2) that shaving was a necessary and preliminary operation to either bleeding or dressing of head wounds, and that in consequence a surgeon had either to be able to shave or had to call in a barber. This may be sufficient to explain why barbers for centuries prior to the Christian era had been in a way associated with surgeons, and had been allowed to bleed, draw teeth, pierce ears, and to cut corns and nails.<sup>1</sup> It does not, however, explain how it came about that surgeons, who, prior to the dark ages of the Christian era, were apparently closely associated with physicians, and, ranking as their social equals, were as far removed as the physicians were from the barbers, yet by the beginning of the fourteenth century had become so degraded as to be regarded as merely of a trade, and to be separated from their confrères, the physicians, by papal bulls.<sup>2</sup>

<sup>1</sup> As the following old lines poetically express it:

"His pole with pewter basons hung,  
Black, rotten teeth in order strung,  
Bang'd cups that in the windows stood,  
Lined with red rags to look like blood,  
Did well his threefold trade explain,  
Who shaved, drew teeth, and breathed a vein."

<sup>2</sup> Bulls of Boniface VI. and Clement V. (1305).



Prior to the Christian era the art of surgery was wonderfully advanced, and in Egypt there were specialists for almost every form of operation. The art was probably on a sounder foundation than the art of medicine, and this change that it underwent seems most extraordinary. Dr Mellingen, an army surgeon, writing in 1837, attributes the change to the following causes,<sup>1</sup> and I give them here as they are at least suggestive and interesting and may lead to someone else inquiring more fully into the matter.

After the fall of the Roman Empire and up to the middle of the twelfth century the practice of both medicine and surgery was almost entirely confined to churchmen. In 1163, however, the Council of Tours, held by Pope Alexander III., came to the conclusion that the humane interest excited in the breasts of churchmen in the illnesses and accidents of poor struggling mankind was but a wife of the devil to withdraw their attention from heavenly to earthly matters. The study and practice of medicine and law was accordingly forbidden to all who had taken religious vows, under pain of excommunication. This was followed in 1215 by a further anathema on transgressors, with an additional canon decreeing that, as the Church abhorred sanguinary practices, not only should no priest be allowed to practise surgery, but benediction should be refused to all who did so. This was carrying out with a vengeance the maxim, "*Ecclesia abhorret a sanguine*," and of course placed a bad mark against the practice of surgery.

It was one thing, however, to forbid churchmen to practise medicine and surgery, and quite another matter to get them to desist from what had no doubt been a lucrative business. With medicine it was comparatively easy to circumvent the edicts without detection; for as the diagnosing of disease was at this time done chiefly by an examination of the patient's excretions, it was an easy matter to carry these privately to the monastery and get a prescription. This plan was of

<sup>1</sup> Mellingen's *Curiosities of Medical Experience*, vol. ii, p. 8 *et seq.*

course impossible as regards surgical cases, for the patient had to be seen, and to see him without detection was more or less impracticable. The priests therefore turned to the barbers, who, for tonsorial purposes, were much employed by the Church, who were accustomed to the skilful use of sharp instruments, and who from time immemorial had been entrusted with the minor operations. In this way the barbers became the recipients of any surgical knowledge still surviving in the Church, and were probably used as *tulchan* calves. Hence the surgeon-barber of mediæval times. When the arts of medicine and surgery began to shake themselves free from the Church, this association of surgeon and barber proved most unfortunate for surgery, the practitioners into whose hands the art had fallen being as a rule uneducated men of a different social class from those practising medicine. The result was the deterioration of surgery, its exclusion from the universities, and its degradation to the position of a trade. It had taken surgery some centuries to sink to a trade, and it took it some centuries to rise again to a profession. Even as late as the beginning of the nineteenth century, Dr Mellingen states that surgeon-barbers were common all over Europe, and in support of his statement he relates the two following incidents. He writes: "So late as the year 1809 one of my assistants in the Portuguese army felt much hurt at my declining his offer to shave me; and in 1801 some British assistant-surgeons who had entered the Swedish navy were ordered to shave the ship's company, and were dismissed the service in consequence of their refusal."

If, on the one hand, the surgeon-barber lingered on the Continent long after he had disappeared from Great Britain, on the other hand it can be said that surgeons were officially recognised as a separate body in France at least long before they were so recognised in either England or Scotland: for St Louis, filled with admiration of the surgeon's art, which he had witnessed during the Crusades, formed a College of Surgeons in 1268.



In England it was not until 1540 that surgeons apart from surgeon-barbers were officially recognised, and then, curiously enough, their recognition is only for the purpose of conjoining them with the older Incorporation of Surgeon-Barbers, created in 1461 by letters-patent of Edward IV. One gathers from the Act of Parliament conjoining the two bodies that the older Incorporation of Surgeon-Barbers, although admittedly created for the advancement of surgery, had also practised barbering. For the future, however (*i.e.* after 1540), no member of the corporation was to be admitted to practise the two callings at one and the same time, "Inasmuch as such persons using the mystery or Faculty of Surgery oftentimes meddle and take into their Cures and houses such sick and diseased persons as have been infected with the Pestilence, great Pox and such other contagious Infirmities, do use or exercise Barbering, as washing or shaving or other feats thereunto belong, which is very perilous for infecting the King's liege people resorting to their shops and houses, there being washed or shaven." The only exception was that barbers were to be allowed to draw teeth. The final separation between the two bodies in England did not take place until 1745.

## II.

NOTICE OF TWO EARLY CHRISTIAN MONUMENTS FROM THE PARISH OF DALRY, KIRKCUDBRIGHTSHIRE. BY JOHN M. CORRIE.

In the garden grounds in front of Hastings Hall, Moniaive, Dumfriesshire, there stands the shaft of an Early Christian Cross, which, we believe, has not previously been described.

The stone is known to have been removed from the shepherd's cottage at Stroanfreggan in the neighbouring parish of Dalry, Kirkcudbrightshire, but of its early history no record has come down to us, and it cannot now be determined where or by whom the cross was first erected, or when and under what circumstances it was thrown down. The cross does not appear to have been known to the writer of the Account of Dalry Parish for the *Old Statistical Account of Scotland*, but in the account of that parish for the *New Statistical Account* we are informed that "In the farm of Stroanfreggan there is a large cairn, near to which, in a rivulet that runs by it, are two large stones somewhat resembling human figures; one of them is about ten feet long and quite entire; the other is a little mutilated."<sup>1</sup>

In a comparatively recent communication on "The Standing Stones of the Stewartry,"<sup>2</sup> Mr F. R. Coles states that these stones have vanished, but, from inquiries made, we are disposed to believe that the cross at Hastings Hall may be the mutilated stone above referred to: while a second stone, measuring 9 feet 9 inches in length by 1 foot 4 inches in greatest breadth, that at present serves as a garden seat at Manquhil, the neighbouring cottage to Stroanfreggan, may, in all probability, be the companion stone.

<sup>1</sup> *New Stat. Acc.*, vol. iv, p. 371. Vide also Chalmers' *Caledonia*, new ed., vol. v. p. 230.

<sup>2</sup> *Transactions, Dumfriesshire and Galloway Natural History and Antiquarian Society*, 1894-95, p. 78.



Referring to the Hastings Hall Cross, Mr Dickson, shepherd at Stroanfreggan, informs us that he has often heard his father say that the stone, which was believed to have the figure of the Virgin Mary carved on it, was originally taken from "the Image Pool" in the neighbouring stream, and used as a lintel for the doorway at the shepherd's cottage. During structural alterations, some time prior to 1865, the stone was taken out, and the carving attracted the attention of the then tenant of the farm, the late Mr M'Turk of Hastings Hall, and he had the stone removed, for preservation, to his private residence at Moniaive.

By the courtesy of the present proprietor, J. A. Mather, Esq., we were permitted to closely examine and photograph the stone. A print of the photograph was submitted to Dr Anderson, and, at his request, we have prepared this brief notice of the stone.

It will be seen from the accompanying illustration (fig. 1) that the pillar, which is of felsite and hewn out of a solid block, is a good deal mutilated. As it stands it measures 5 feet 10 inches in height, 1 foot 6 inches in greatest breadth, and 7 inches in thickness. The sides are somewhat rounded, except where they show the fractures left by the removal of the arms of the cross. The figure subjects on the broad face, to which, no doubt, the Virgin Mary attribution can be traced, are arranged in a panel surrounded by a flattish border.

The design, an enlarged view of which is given in fig. 2, seems to represent two figures in the act of embracing, but is much defaced. Dr Anderson has been unable to identify the costume, but he expresses the opinion that the design may be intended to represent the salutation of Mary and Elizabeth, a notable representation of which occurs on the Ruthwell Cross. On the top portion of the pillar there are slight indications of a triangle divided by a grooved line across the middle and surrounded by a flat border, but there is no other design.

*The Auchenshinnoch Cross.*—A second monument from the same



Fig. 1. Cross-shaft at Hastings Hall, Moniaive, Dumfriesshire.



parish is recorded by Mr Coles in the contribution already referred to, but his notice is short, and the illustration he supplies cannot be accepted as satisfactory.

Since his paper was submitted to the Dumfriesshire and Galloway



Fig. 2. Enlarged view of the Panel with Figures.

Natural History and Antiquarian Society, the stone has been removed to the garden grounds at Woodlea, Moniaive, the residence of R. M'Millan, Esq., to whom we are indebted for permission to photograph and take measurements.

The stone (fig. 3), which measures 4 feet 1 inch in height, 2 feet 3½ inches in greatest breadth, and from 2 to 9 inches in thickness,



Fig. 3. The Auchenshinnock Cross Slab, now at Woodlee, Moniaive, Dumfriesshire.



originally stood on the crest of a knoll to the east of the dwelling-house of Auchenshinnoch, Dalry. No attempt has been made to bring the natural irregularities of the stone into a regular form. The cross which is sculptured on the face of the stone is of the simple incised character, without any features by which the sculpturing may be associated with any general type. It closely resembles a cross from Daltallachan in the neighbouring parish of Carsphairn,<sup>1</sup> although in the Auchenshinnoch cross the lines forming the sides of the shaft are not connected at the base. The cross is formed by incised lines about  $\frac{5}{8}$  of an inch wide and  $\frac{1}{4}$  of an inch or thereby in depth. The workmanship, although rude, is more symmetrical than that to be found on several other stones of a similar character, *e.g.* the Laggan-garn stones.

The extreme length of the cross is 1 foot 9 inches and the breadth across the arms  $12\frac{1}{2}$  inches. The shaft is  $4\frac{1}{4}$  inches wide at the base, and tapers to about 3 inches at the intersection of the arms, where the cross is ornamented by a circular boss  $1\frac{1}{2}$  inches in diameter. The arms are 6 inches in length by  $3\frac{1}{2}$  inches in greatest breadth, tapering to about  $2\frac{1}{2}$  inches at the intersection. The upper portion measures  $5\frac{1}{2}$  inches in length by 4 inches in greatest breadth.

Immediately below the cross the following inscription, which is, of course, much more modern than the cross itself, has been added :

DAVID M'MILAN AND  
FLORANCE HOUATSON  
BOUGHT AND PAYED  
THIS GROUN THE  
YEAR 1734

<sup>1</sup> Described by Mr W. R. M'Diarmid in the *Proc. Soc. Ant. Scot.*, vol. xiv. p. 284. *Vide also* Dr Anderson's *Scotland in Early Christian Times*, 2nd series, p. 92.

## III.

ARCHÆOLOGICAL GLEANINGS FROM KILLIN. By C. G. CASH,  
F.R.S.G.S., CORR. MEM. SOC. ANT. SCOT.

During September 1911 my wife and I spent some holiday time at Killin. We had the Society's reports on the Perthshire Stone Circles, and also archæological papers by Mr J. Romilly Allen, Dr Hugh Macmillan, and Mr D. Haggart, in which are noted some of the antiquities of the district. We visited several of the places and things therein described, and now report our additional gleanings.

1. *Dochart Bridge*.—At the west end of Killin the main road crosses the river Dochart by a stone bridge of two main arches. The bridge is not built in a straight line across the river, but makes a slight ogee curve, for which there is no evident reason. Just above the bridge the stream is divided by the western part of the island of Inchbuidh, on which is built the main central pier of the bridge. The northern channel is by far the more important, the southern one running only when the river is fairly high. Each arch carries on its eastern face a carved stone dating panel; the north one has under a crown the date 1830; the south one has under a coronet the letters I. E. B. and the date 1760. It is curious that the letters and the figures 17 are carved in relief, but the figures 60 are incised.

In the west face of the north arch are fixed two large nails, showing the height to which the water reached in two notable floods.

2. *The McNab Salmon Trap*.—As has been said, the southern channel of the Dochart at Killin bridge usually passes but little water. It is rather narrow, and across its upper end has been built a wall of very large blocks of stone, some of them secured by iron bars. The result of this arrangement is that when the river is in spate any salmon



that are then able to ascend the southern channel are stopped by the wall, and can easily be caught when the spate is over.

3. *The M'Nab Burying-Ground.*—The main central pier of the bridge stands, as already said, on the island of Inchbuidh, and at low water it is possible to walk under the northern arch of the bridge and gain access to the main part of the island, which is down stream from the bridge. This island contains the burial-ground of the M'Nabs. In the "good old days" the M'Nabs were the dominant race of this part of Perthshire; their old house of Kinnell still stands, though modernised; and their deeds, especially the fierce deeds of "Smooth" John, form a notable part of the local legendary. But now the M'Nabs are not in the district, though at times parties of them visit the scenes of the former greatness of their clan. Their burial-place, however, remains on Inchbuidh, and a romantic, pathetic, somewhat melancholy place it is.

The usual access to the island is by a little flight of stone steps down from the east side of the bridge. The whole island is perhaps about two hundred and fifty yards long. The surface of the western section is partly rock and partly mossy turf, and is all low-lying. Near the steps are two massive stone pillars, and a little beyond them a high wall stretches across the island, having three open archways in it. At the eastern end of this section, some seventy yards from the bridge, the level suddenly rises, and at the rise there is an earthen mound some five feet high, right across, quite suggesting an intention of defence. The middle section of the island, some hundred and thirty yards in length, is the highest part, and the pathway along it, deep in turf and moss, has somewhat the character of an avenue. At its east end there stretches a ditch with an inner earthen rampart beyond, right across, again suggesting defensive work. In the ditch, and in front of the bank, is an imperfect and broken dry-stone dyke, and through an opening in this we enter the third section of the island, some sixty yards long, the burial-ground proper.

Near the western end of this section is a walled enclosure within which the McNab chiefs used to be buried. The east and west walls have each on the top one of those curious busts so common in ancient Scottish burial-grounds; the head with a flat face and a heavy, short bag-wig. On the outside of the west wall is a broken and badly mended marble slab in memory of a McNab who died in military service in Spain. Within the enclosure, only one stone has a legible inscription, and that is a century old. The most interesting stone is a flat-lying one, with a curiously rude carving of a life-size image of a man, seemingly dressed in the kilt. The other stones are rough slabs, one having a round hole drilled through it, and another bearing obscure carving something like what heralds call a "mill-rind."

To the east of the walled enclosure are the graves of the ordinary members of the clan. Many grave-mounds can be seen, and some of them have rough stone slabs laid on them. Two stones stand erect. One, a century old, bears a verse of the grim, ill-measured, admonitory kind, so often occurring on old tombstones. The other, a small one, has on its back a cherub, two crossed spades, a coffin, and the date 1776. Its face bears the inscription, "Hear lays the cors of Patrick McNab in Taylor in Aucharn, wo died 1777." The dates, the spelling, and the first "in" are curious.

A visit to this burial-ground, besides the sadness natural to a place of burial, gives also a feeling of regret at the failure and disappearance of a clan once strong, though fierce, in the land. And this feeling is intensified by the lack of care for the preservation of the memorials. The stones are moss- and turf-covered; the inscriptions, where any existed, have become or are becoming illegible. "Sic transit gloria mundi." And as if to emphasise the lesson, the old kitchen range and cooking-pots from Kinnell House have been set up within a wooden frame in the middle section of the island, where, under the destructive influence of exposure to the weather, they will ere long



rejoin in the soil those whom perchance they served in the days that are no more.

4. *Kinnell Stone Circle*.—This has been properly reported in the *Proceedings*, vol. xlv. I mention it in order to say that it consists of six stones, not of the "seven or eight" mentioned by Dr Macmillan, and that after careful search we could not find the cup-marks he reports there.

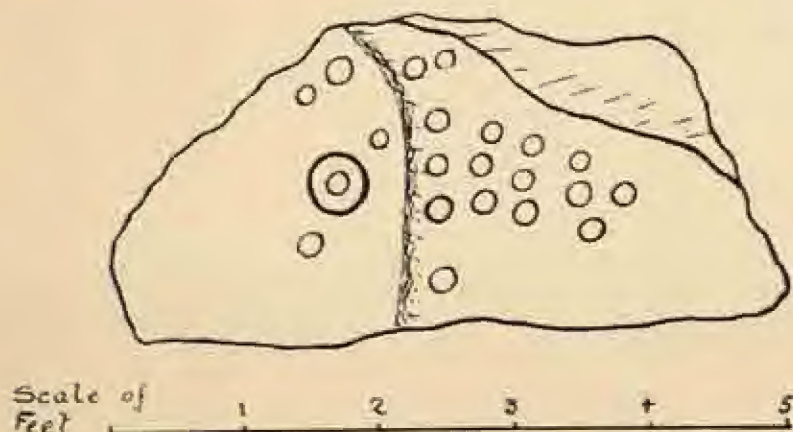


Fig. 1. Cup-marked Stone on Mid-Lix Farm.

5. *Cup-marked Stone on Killin Shooting Range*.—This was reported and figured by Mr Allen in 1882. He seems not to have recognised fully that the stone lies on the site of an obvious croft. The sites of house, garden, and cultivated field are all quite plain on the ground, and the stone lies just to the south of the house site, practically at its door. Dr Macmillan reported in 1884 the former use of the large "cup" as a "knoekin'-stane."

6. *Cup-marked Stone on Mid-Lix Farm* (fig. 1).—In 1882 or 1883 this was reported to Mr Allen by Mr Haggart; it was shown to me

by Mr Haggart. It lies about 100 yards south of the railway, and 20 yards east of the Glen Ogle road. It is a low triangular pyramid; the cups are on the west face, which lies at an angle of about  $35^\circ$ , and measures 5 feet across its base, and just over 3 feet along its median line. It carries twenty-one cups, as shown in the figure. One cup has round it a ring  $6\frac{1}{2}$  inches in diameter. The cups vary in diameter from  $2\frac{1}{4}$  to 3 inches, and in depth from  $\frac{1}{4}$  to  $\frac{3}{4}$  inch. In his paper on "Cup-marked Stones near Aberfeldy," read in 1884, Dr Macmillan said that he did not know a single example of a concentric ring round a cup on the stones found on the shores of Loch Tay or in Glendochart or Glen Lochay. I am reporting on just these districts, and have over a score of ringed cups to report.

7. *Logan Stone at Cloichran*.—Cloichran is a farm on the south side of Loch Tay, about two miles from the head of the loch. A cup-marked stone had been reported as being on the farm, but, as there was not sufficient information as to its position, Mr Haggart and I were not able to find it. But in our search we did find a rocking stone, on the second terrace of the hillside, some 400 yards up, and about 100 yards east of the dyke that runs up the hillside from the most westerly of the cottages on the farm. The stone is a rounded boulder, 55 inches long, 28 inches wide, and 22 inches high. It rests on a small rounded exposure of rock, and swings about one inch. If its base were cleared from blown soil it would swing more freely. There seems to be no previous knowledge of this stone, though it is well in sight of former dwellings. It is, of course, of geological rather than of archæological interest, but sometimes one sees attempts to invest such stones with folklore associations.

8. "*Footprint*" at *Morlagganmore*.—Morlagganmore is a farm on the south side of the river Lochay, less than two miles above Lochay Bridge, and just opposite the Falls of the Lochay. About 100 yards north of the farmhouse, and 10 yards west of the farm road, is an outcrop of rock bearing a curious "footprint" hole,  $13\frac{1}{2}$  inches long,



6 inches wide, and about 6 inches deep, and narrowing downwards to  $2\frac{1}{2}$  inches by 2 inches. It just took my heavily-booted right foot. A natural crack in the rock runs obliquely across it. There is not sufficient evidence in its appearance to determine certainly whether it is natural or artificial, but it looks artificial. It may be compared with the inauguration stones of chiefs and kings, described by Captain Thomas in the *Proceedings*, vol. xiii. p. 28.

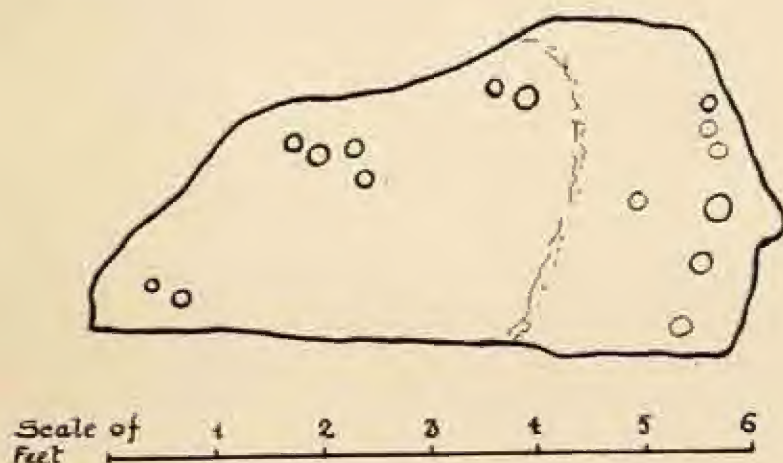


Fig. 2. Cup-marked Rock at Morlagganmore, Glen Lochay.

9. *Cup-marked Rocks at Morlagganmore* (fig. 2).—I was told of one of these by Mr Haggart, but the farm people did not know of its existence. It lies about 200 yards south of the house, in the middle of the uppermost pasture. It is a large block of quartz schist stuck thick with garnets, and bearing fifteen cup-marks, only one of which, 3 inches in diameter and 1 inch deep, is really well defined, and several of which are faint. The surface of the stone seems much eroded by weather.

About 100 yards south-west of it is another rock with one well-cut cup, 3 inches in diameter and  $1\frac{1}{2}$  inches deep, and also a doubtful or faint one.

10. *Cup-marked Boulder on Duldavaig Farm.*—Duldavaig farm is nearly a mile down the Lochay valley from Morlagganmore. In passing through it I had spoken to the farmer there about cup-marked stones, and was assured that there was no such thing on his farm. But 150 yards in front of his house, and at the side of the driving road, I found

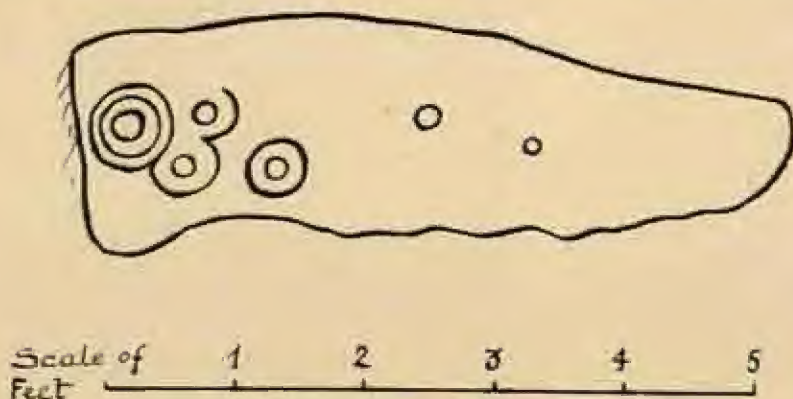
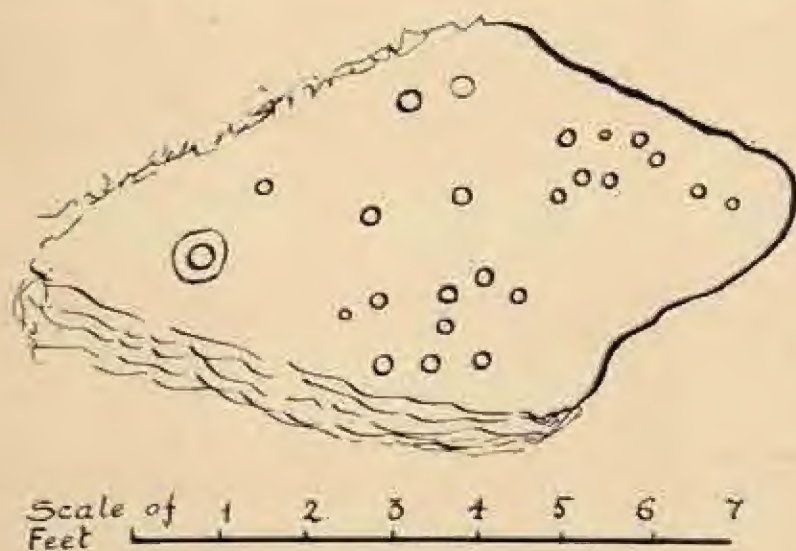
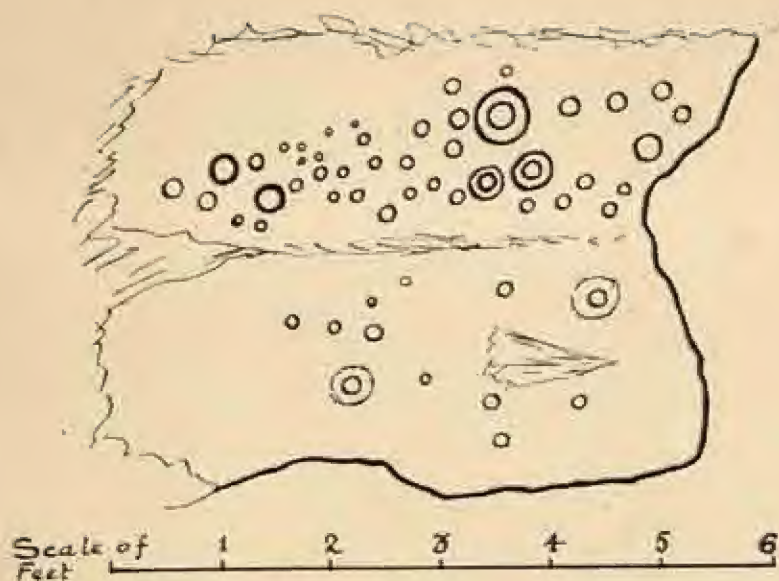


Fig. 3. Cup-marked Rock at Duncroisk.

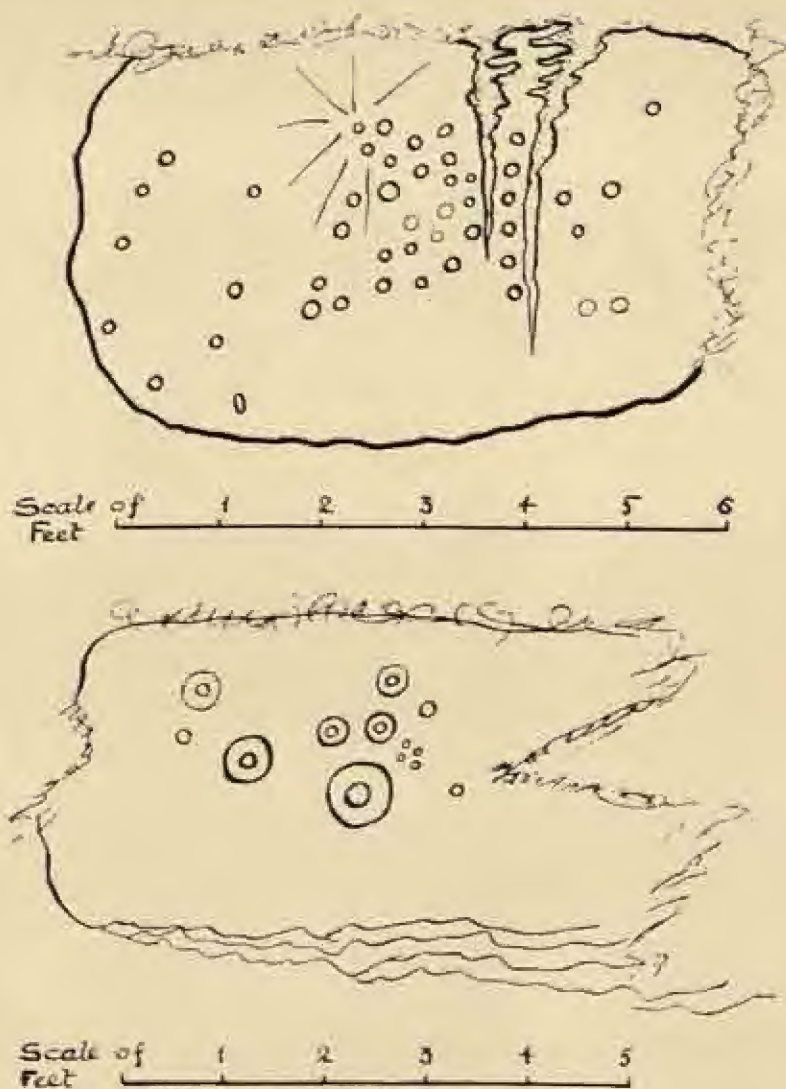
on a boulder one well-cut cup,  $2\frac{1}{4}$  inches in diameter and  $\frac{3}{4}$  inch deep, and also a poor cup near it. I drew attention to these, and asked that such things should be looked for and noted.

11. *Cup-marked Rock at Duncroisk* (figs. 3, 4, 5, 6, 7).—This is on the north side of the Lochay, and about three miles above Lochay Bridge. It was shown to me by Mr Haggart, and I wonder that it has not previously been reported. A keeper's cottage stands at the roadside, and the rock is right opposite the cottage, near the river. The outcrop of rock is about 100 yards long, and of very variable





Figs. 4 and 5. Cup-marked Rocks at Duncroisk.



Figs. 6 and 7, Cup-marked Rocks at Duncroisk.



width of exposure, and runs N.E. and S.W. On several parts there are groups of cup-marks, and I sketched five of these groups. There were also two other groups, one having a cup 4 inches in diameter and several poor ones, and the other having one cup with a ring 10 inches

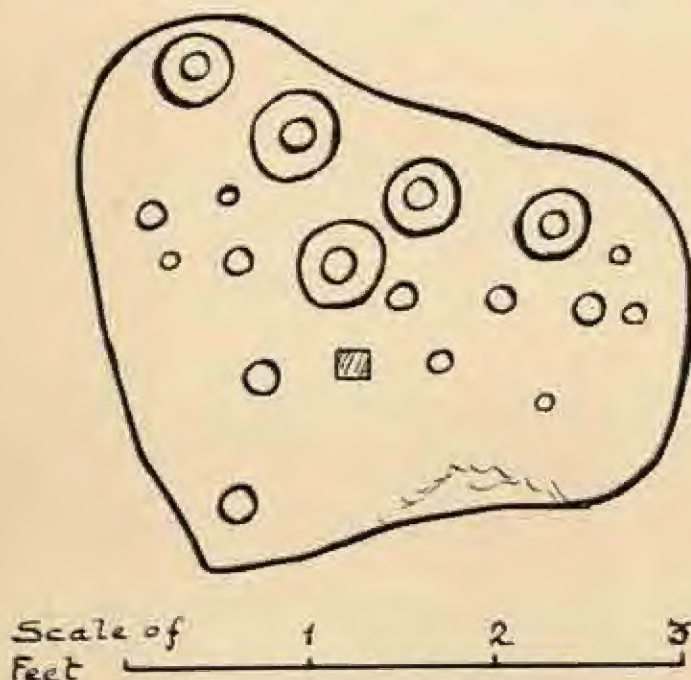


Fig. 8. Cup-marked Slab, Duncroisk.

in diameter and a second cup with a faint ring. In all we counted 152 cups, of which 17 had single rings and 2 had double rings. In fig. 3 the joining of the incomplete rings is notable.

12. *Cup-marked Slab at Duncroisk* (fig. 8).—I heard that a loose slab of stone bearing cup-marks had been seen at the roadside not far from the cup-marked rock, but several visits of search and

inquiry failed to discover it. By good chance I met a former tenant of the farm, and he told me where it lay. He had used it as the foundation stone of the stretching post at the south end of the easternmost fence on the farm, and there I found it, near the brink of the river, buried in sand and turf. I cleared it, and then in pouring rain crouched over it to make a hasty sketch. It bears eighteen cups,

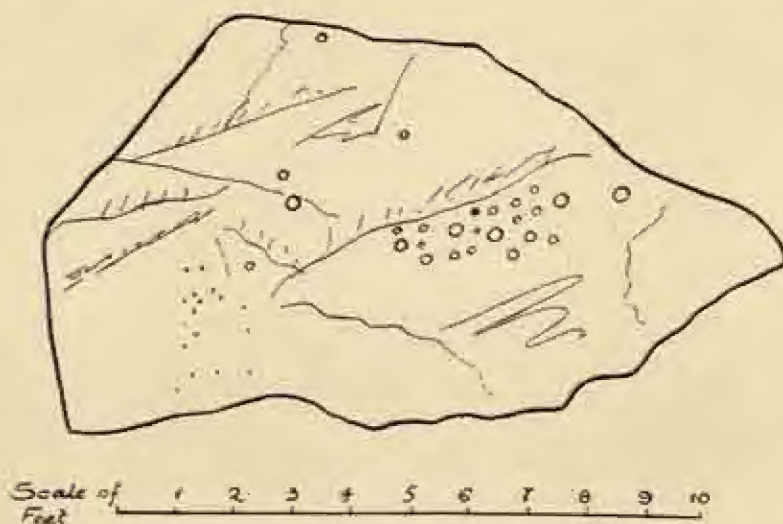


Fig. 9. Cup-marked Rock, Tirarthur, Loch Tayside.

of which five are surrounded by rings. The largest cups are  $2\frac{1}{2}$  inches and the rings 6 inches in diameter.

13. *Cup-marked Rock at Tirarthur* (fig. 9).—My knowledge of this I owe to Mr Haggart, who had also reported it to Mr Allen in 1882 or 1883. Tirarthur is a farm on the north side of Loch Tay, about a mile and a half east of Lochay Bridge. Just east of the farmhouse a field road leads down almost to the loch level. Here is a knoll, probably natural, but possibly artificial, topped by rocky masses, and



overshadowed by a big larch tree. Some 70 feet west of this knoll is a small rocky ledge, with cup-marks as sketched. The rock surface, which measures  $12\frac{1}{2}$  feet by 7 feet, is very irregular, and bears twenty-six cups and seventeen small punctures.

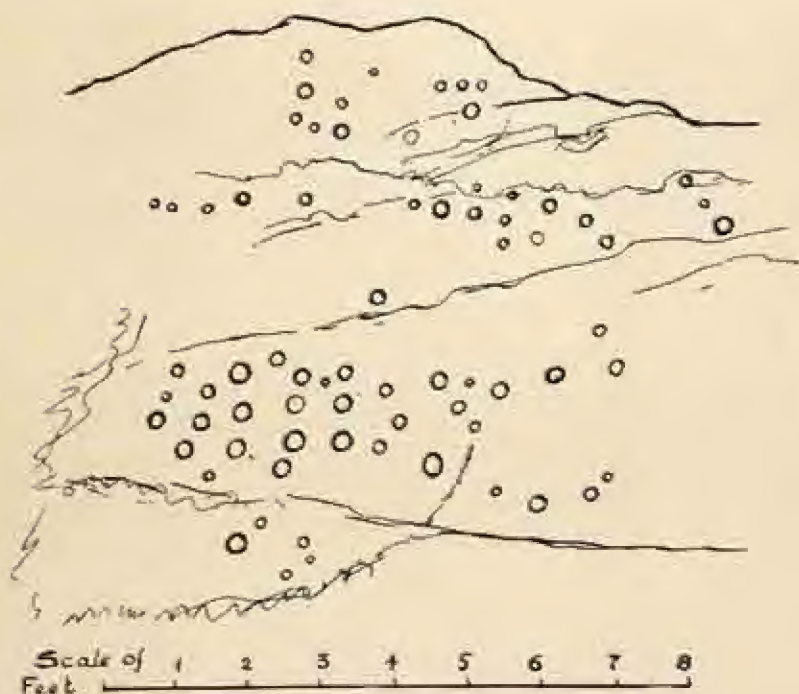


Fig. 10. Cup-marked Rock at Cragantoll.

14. *Cup-marked Rock at Cragantoll* (fig. 10).—Cragantoll is a farm on the north side of Loch Tay, about six miles east of Lochay Bridge. The ridge of rock that bears the cups lies some 150 yards off the road, runs east and west, and commands a wide outlook over Loch Tay and the surrounding country. This rock has several times been referred

to by Mr Allen, Dr Macmillan, and others, but, as far as I know, has not previously been plotted. On it I counted ninety-five cups, some of them very faint, as though weathered away. Most of them are on the higher part of the rock, where I found the seventy-two cups shown in the figure. The largest are 3 inches in diameter and 2 inches deep. Other cups, twenty-three in number, are scattered in smaller groups about the rock. One cup, near the south-east of

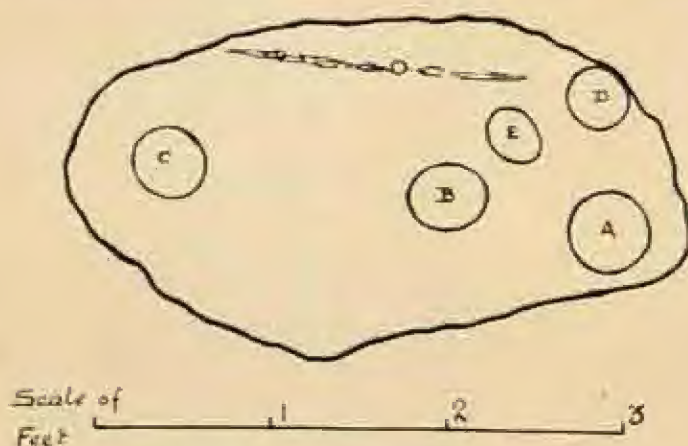


Fig. 11. Cups in Limestone Rock, Morenish.

the rock, is 4 inches in diameter and  $2\frac{1}{2}$  inches deep. Besides the cups counted, there are numerous slight markings that might represent cups that have weathered away.

15. *Cup-marks in Limestone Rock near Morenish* (fig. 11).—Morenish farm is on the north side of Loch Tay, and about two miles east of Lochay Bridge. The hillside to the north of the road all along there has many outcrops of limestone ledges. About a quarter of a mile east of the Morenish Memorial Chapel there is on the south side of the road a white cottage. Right opposite to this an old ruined dyke



runs straight up the hill, and points directly to the ledge bearing the cups. This ledge is fully 400 yards from the road, and is a little higher up the hill than, and a little to the north-west of, a notably large boulder lying on the hillside. Mr Haggart had seen the ledge many years ago, and had pointed it out to Dr Macmillan. Even with the assistance of a local farmer we had much difficulty in finding it, and had searched many hundreds of yards of ledges before Mr Haggart rediscovered it. A little to the east of it and slightly higher up the hill, on a little plateau, are the ruins of houses. The somewhat rounded surface of the rock bearing the cups measures about  $3\frac{1}{2}$  feet by  $2\frac{1}{2}$  feet, and has on it six cups; five of them of large sizes. I give in inches two diameters and depth for each of them:—A  $6\frac{1}{2} \times 6 \times 2\frac{1}{2}$ , B  $6\frac{1}{2} \times 5\frac{1}{2} \times 2\frac{1}{2}$ , C  $6 \times 6 \times 2\frac{1}{2}$ , D  $5\frac{1}{2} \times 5 \times 1\frac{1}{2}$ , E  $5 \times 4 \times 1\frac{1}{2}$ . A natural crack runs across the west part of the stone, intersecting what looks like an artificial cup of small size, and several slight cavities that are probably natural.

This example seems notable for the size of the cups, and the kind of rock in which they are cut.

16. *Sliding-stone near Kiltyrie*.—Kiltyrie is a farm about half way between Morenish and Cragantoll. As I was cycling along the road I noticed a curious light streak on the face of a great rock some 200 yards away in a field to the south of the road. I was at once reminded of the sliding-stone at Mains of Murthly, near Aberfeldy, and going across I found a large rock or boulder with a well-worn slide 12 feet long on it. The surface was glassy smooth, so slippery that when I stepped on to it to take its measure I promptly sat down, and made an involuntary descent. I searched all the rock masses near it, but found no marks of cups. The neighbouring farmer knew nothing special about the stone, nor does it seem to be in use as a slide at the present time; certainly there is little population near.

17. *Baron-court Mound at Kiltyrie*.—Just opposite the farmstead of Kiltyrie, and close to the road, an inconspicuous mound

was pointed out to me as being in former days the place of meeting of Baron-courts for the settling of disputes.

18. *St Fillan's Stones* (fig. 12).—At the north-west corner of the Dochart Bridge at Killin stands the meal mill, on the site traditionally occupied by a succession of mills. In this mill are preserved what are known as *St Fillan's Stones*.

The *Old Statistical Account*, 1796, curiously makes no mention of



Fig. 12. *St Fillan's Curing Stones*.

them, though an account is there given of the treatment of mad people at *St Fillan's Pool*, and of *St Fillan's Bell*.

From John Shearer's *Antiquities in Perthshire*, Perth, N.D. [1836], I copy this account: "It would appear that *St Fillan* acted as judge as well as priest. The seat where he decreed justice is at Killin: it is entire, and appears to have been cut out of the rock. At the side of it grows a large ash tree, which is held sacred by the natives, as no person will burn any of the branches, although fallen to the ground; nor destroy them in any manner. However, there was one who had



the hardihood to take one of the branches, for a caber, to repair his house : strange to tell, the first fire that was kindled burned it to the ground, as a punishment for this impious sacrilege. Of course, no person since has troubled it, or taken any of the wood. The branches that fall lie till they rot.

“ There is a mill here which they call St Fillan’s mill, standing about twenty yards westward, on the banks of the Dochart, which goes well all the year, except St Fillan’s day, the 20th of January ; but it will not go on that day without doing a great deal of mischief. One miller had the boldness to keep it going on that day, when some of the machinery broke to pieces and killed the miller. No one has ever attempted to keep it going since. The present miller would not set it agoing on that day, although he was to be made the laird of the glen. Adjoining the mill is an old house, where some of the relics of St Fillan lie. The house was repaired since his time ; but an old gable still remains. In this gable there is a square hole, where a number of circular stones are kept for rubbing the bodies of invalids that are troubled with pains. Each stone has its particular part assigned to be rubbed. First, one for the head, which is large, the shape similar to a skull. The old woman rubs the head three times one way ; then reverse three times ; then three times round the head ; she at the same time pronounces a Gaelic benediction ; they are then cured. Second, one for the back, in which the old woman says you will see a resemblance of all the joints of the back on the stone, while going through the same ceremony as formerly. Third, she has one for each side of the body ; on them you will see lines in shape of the ribs ; the former ceremony is here gone through. There was one of the side stones taken away ; according to the story, it came back itself. Fourth, one for the belly, of a flat, round shape ; and the above ceremony gone through. The stones have to be bedded once in the year in sand and hay, on St Fillan’s day. The matron is not allowed to charge any pence, but looks for a present as a recom-

pence for curing the invalids of their pains. Her ancestors and herself pay no rent, but have kept up this ceremony these many centuries back, probably since the time of the saint.

"The miller is obliged to keep a number of geese, and a white cock, as an injunction left by the saint."

The *New Statistical Account*, 1845, after describing the treatment of insane people, and recording the theft "about forty years ago" of the bell, goes on to say: "At the mill of Killin, there were long kept a stone called Fillan's Chair, and seven small round stones that had been consecrated by the saint, and endowed with the power of curing diseases. Each of them had its peculiar merit. They got a fresh bed each Christmas eve from the straw and weeds cast ashore by the river. Five of them are still preserved at the mill, where they may be examined by the curious."

In the *Proceedings* of this Society for 1880, Dr Anderson reports a communication from Mr Charles Stewart of Killin, of which I copy part: "Not very long ago the villagers assembled on the saint's day [9th January], and put clean straw under the stones. They were considered to be efficacious in cases of insanity and rheumatism. Mr Stewart describes them as common stones taken from the bed of the river. They are hard quartzose boulders, the largest weighing 8 lbs, 10 oz. There are seven or eight of them. What specially interested me in them was the statement of Mr Stewart that some of them had shallow rounded cavities or markings on them, which are wider at the surface of the stone and grow narrower to the bottom. From all that I can make out, without seeing the stones themselves, I believe that those that are so marked are merely the socket stones in which the spindle of the upper millstone used to work."

Mr Stewart himself, in his book *The Gaelic Kingdom in Scotland*, 1880, says of the Healing Stones of Faolan: "There are eight stones so designated, which from time immemorial have been preserved at Faolan's Mill at Killin. They are preserved in a niche in the wall,



and at each renewing of the mill, such has been duly made for them. They are small stones in the rough, evidently taken from the adjoining river. One of these stones has two holes in the centre of it, and another, now broken, evidently had the same. Mr Anderson suggests that these were sockets for the spindle of the upper millstone; and after his kindly showing me some stones in the museum of a similar kind, I quite concur with him. One of the stones, however, has the segment of a circle cut in it, which seems to point to something more ancient than Faolan. Peter M'Gibbon, the village archæologist, tells me that he remembers when the whole inhabitants turned out on Faolan's day and put clean straw under them."

Dr Macmillan in his book *Highland Tay*, 1901, says: "There were at one time five stones in the mill, but two of them were unaccountably lost. I found the missing ones, bleached to their original purity by long exposure to sun and shower, on a tombstone in a lonely burying-ground of the M'Diarmids, called Cladh Dhavi, on the shore of Loch Tay, below Morenish." The doctor does not explain how he identified these stones, nor can I find anything to support his suggestion.

At the present time the stones are kept in a recess in the wall of the mill, behind a locked grating, and are shown by the miller to "the curious." So far from having a bed of fresh straw, we found them lying in a thick bed of soot, for the recess communicates by crevices in the wall with the flue of the kiln, and recess and stones were alike thickly coated with dirt, and considerable cleansing was necessary before the stones could be examined with any comfort.

The stones at present in the mill are eight in number. Seven of them are water-worn pebbles; one, the second largest, shows little rounding. The two largest are "socket stones" with highly polished holes in them. The largest stone weighs 8 lbs. 12 oz., according to a recent weighing, and has circumferences varying from 19 inches to 16 inches. It has two socket holes in it, both on the same side, each about 1 inch in diameter and 1 inch deep. Near them there is

a curved groove, probably made by the edge of the ferule at the bottom of the mill shaft. The socket holes and this groove together give the stone a curious appearance, as of a grotesque human face. The second stone is a flattish block of white quartz, 13 inches in circumference, and weighing 5 lbs. It bears one socket hole,  $1\frac{1}{2}$  inch in diameter and 1 inch deep. Two of the smaller stones are ordinary pebbles; but the other four are well polished, and one of them, shaped like a substantial finger-biscuit with one end broken off, is very highly polished.

The tradition still remains in the district that these stones were used in cases of illness, though such use seems not to have been made of them for a very long time. The "socket stones" were placed over the nipples of women's breasts, and the smaller stones were rubbed on affected parts. This rubbing may partly account for their high polish. The socket stones, of course, had their everyday usefulness before tradition gave them mystical powers; may the smaller stones not have had similarly commonplace uses, as, for instance, weavers' rubbing-stones?

I cannot reconcile the various numbers I have quoted—seven reduced to five, seven or eight, five reduced to three—with the number actually now in the mill, eight.

Of St Fillan's Chair we heard and saw nothing. But the mere dead stump of St Fillan's Ash-tree still stands against the south post of the mill gate. And quite near it is a young ash, said to be its descendant. This younger tree has an out-curving branch that was said to have been the gallows-branch in olden days; but it is obviously too young and too weak.

10. *The M'Diarmid Burying-ground at Morenish.*—Acting on the hint in Dr Macmillan's account of St Fillan's Stones, we visited the M'Diarmid burying-ground in the flat lochsaid meadow behind Morenish farmhouse. Here on an erect tombstone dated 1817 lay two blocks of white quartz. One had a socket hole in each side,



$\frac{3}{4}$  inch in diameter and 1 inch and  $1\frac{1}{4}$  inch deep respectively. The other had one socket hole, 1 inch in diameter and  $\frac{1}{2}$  inch deep, with a further narrow drilling  $\frac{1}{2}$  inch deep.

There were other white quartz blocks, one on another tombstone and five on the surrounding walls, but none had socket holes.

20. *Socket Stone at Kinnell House.*—Kinnell House, Killin, the former residence of the McNabs, now the property of the Marquess of Bread-



Fig. 13. Setting of Stones, Tirarthur.

albane, is a veritable treasure-house of curiosities and antiquities. On the floor of the lobby lies a white quartz socket stone. This is said to have been found among ballast dug up somewhere near Killin Pier when the Killin railway was being made. Another account says that it was brought from a mill at Finlarig.

21. *Setting of Stones at Tirarthur* (fig. 13).—This is a linear setting of stones, seemingly of memorial character, about eighty yards west from the cup-marked stone already spoken of. It was shown to me by Mr Haggart. The arrangement of stones occupies a total length of 91

feet, running north and south, in about half of which, however, there are no stones. The northern 23 feet has in it four upstanding stones, the highest being 4 feet 8 inches high, and these are separated by three low-lying, flatter, bouldery stones. In the remaining part of the line there are four low-lying bouldery stones, separated by considerable gaps. On one of the southern stones there appeared to be one rather indefinite cup-mark.

22. *Fingal's Grave*.—The *Old Statistical Account*, discussing the derivation of the name "Killin," says: "As the word Killin may signify in Gaelic the burial-place of Fingal, Cill-Fhinn, a tradition prevails, owing probably to this very circumstance, that the great hero of the Highlanders was interred here, and that it is thence that the parish derives its name. A small eminence in the neighbourhood of the village of Killin has been accordingly pointed out as his grave; but on being opened some years ago, no vestige appeared of any persons having been interred there."

The *New Statistical Account* says: "A spot near the village of Killin has, from time immemorial, been pointed out as the grave of Fingal. This was once the site of the church, and also of the churchyard"; and again: "That the tradition has been occasioned by the name of the parish, and not the name by the tradition, is by no means probable, and, indeed, can scarcely be entertained for a moment."

Be this as it may, Fingal's grave is now pointed out in a field behind the schoolhouse. Here, in the middle of a 10-foot linear setting of bouldery stones, there is a "standing stone," 2 feet 8 inches high and 5 feet in circumference, having cemented on to its top a small block 16 inches high. Inquiry as to the reason for the superposition of the small block brought out the curious information that in 1899 the larger stone, then prostrate, was set up with some local celebration, the smaller stone placed on its top, and the long setting of stones also made. The setting up of the prostrate stone may be justifiable, but the placing of the small stone on its top seems meaningless.



Further inquiry brought us the information, confirmed by the *New Statistical Account* but not mentioned by the *Old*, that the churchyard and church once occupied the slope a little above where the stone now stands; and also that when that piece of land was brought into cultivation, considerable quantities of human bones were taken to the present churchyard and buried "behind the yew-tree." From another inquiry we learned that about eighty years ago the standing stone itself was higher up the hill, and was brought down because visitors to it damaged the surrounding crop.

Immediately behind the schoolhouse, and also some two hundred yards up the brae, beyond the Fingal's Stone, there are prominent mounds with much rocky material in them, looking quite as though they might have been burial-mounds. Also, close by the lower one there is a low grassy mound that is said to have been the place of the gallows in the good old times.

#### IV.

AN ACCOUNT OF THE WATCH-HOUSES, MORTSAFES, AND PUBLIC VAULTS IN ABERDEENSHIRE CHURCHYARDS, FORMERLY USED FOR THE PROTECTION OF THE DEAD FROM THE RESURRECTIONISTS. BY JAMES RITCHIE, F.R.S., CORR. MEM. S.A. SCOT.

It is difficult for those of the present generation to realise the feelings of horror with which body-snatching was regarded about a century ago. Nowadays we have no fear that the graves of our friends will be desecrated and their bodies carried off; even the possibility of such an event never occurs to anyone. But it was different once upon a time. Stories are still current amongst the older folks in some country districts which show how deep and widespread was the feeling against the Resurrectionists, as those who raised the bodies from the grave were aptly called. These men were in the habit of coming in the dead of night to some lonely churchyard where a recent interment

had taken place. They brought with them implements with which they opened the grave, broke open the coffin, and removed the corpse; and this they afterwards sold to those who wished to use it for anatomical purposes. Suspicion was not wanting that in many cases some local person, often the gravedigger, was in league with the body-snatchers, giving them notice of the interments, and sharing in their ill-gotten gains.

There is an interesting tradition bearing on this point, connected with a burial in the churchyard of Inverurie in the early part of the seventeenth century. Merjorie Elphinstone, wife of Walter Innes of Ardtannes, a small estate on the banks of the Don about a mile from Inverurie, died, and was buried in the churchyard. During the night the gravedigger re-opened the grave, and lifted out the body for the purpose of taking some rings off the buried woman's fingers. In doing so he wakened the sleeper out of the trance into which she had fallen, and which had been mistaken for death. Merjorie recovered, and, proceeding to Ardtannes, where she arrived towards midnight, knocked at the door. Her husband, sitting up with some sympathetic friends, heard the sound, and remarked that if his Merjorie had not been dead and buried, that knock would have been hers. On opening the door he found that the visitor was indeed his Merjorie, who was said to have lived for several years thereafter. Her tombstone (fig. 1), with its quaint figures and fine lettering, was originally inside the old church pulled down in 1775, but it now stands in the graveyard beside the four sculptured stones there. The date of her death is given as 1622, but there is no mention of the previous burial on the stone. Somewhat similar stories are current in other districts, and though many may be simply floating traditions which have become localised, some have probably a basis of fact; for when doctors were few and far between, and medical science had not advanced as at the present day, a state of coma might easily have been mistaken for death.



Edinburgh obtained an unenviable notoriety in connection with body-snatching, owing to the revelations made at the trial of Burke and Hare in 1828. The feeling against those body-snatchers and murderers, as well as against those to whom they sold the bodies,



Fig. 1. Tombstone of *Merjorie Elphinstone* in *Inverurie Churchyard*.

was so great that even the school children at their play sang the refrain :—

" Hang Burke, banish Hare,  
Burn Knox in Surgeon Square."

But the feeling against the Resurrectionists was not confined to Edinburgh and its neighbourhood: it spread far and wide. The

whole country was moved, and in most of the churchyards precautions were adopted to protect the graves from desecration.

The most natural means of preventing the lifting of the corpse was that the relatives of the deceased should watch the grave during the night for a length of time sufficient to render the body useless to those who wanted it. And this was the method commonly adopted, but it could never have been a very popular method, and was only undertaken under a strong sense of duty and a feeling of deep love for the deceased. It was generally the male relatives or friends upon whom fell the work of taking turns in watching in the churchyard. But occasionally a woman, inspired by an intense desire to protect the remains of some loved one, took part in what must have been to her a particularly trying duty. In one instance known to me a widow took her share in watching the grave of her husband. The Resurrectionists had visited the churchyard a short time before her husband's death, and had by mistake in the darkness opened the wrong grave. Something had then apparently alarmed them, for they fled, leaving the grave open, and the corpse exposed. The wind blew a portion of the grave-clothes into the branches of a neighbouring tree, where the white cloth, flapping in the wind, greatly alarmed some workmen passing by in the early morning, until one, braver than the others, entered the churchyard and discovered the cause of their alarm. This event naturally created a sensation in the district, and led to the widow's resolution to prevent, as far as lay in her power, any interference with her husband's grave.

In some districts it is said that alarm guns were so fixed in the churchyard that anyone moving about there at night would be sure to stumble against the wires attached to them, and thus set off the alarm. This plan, however, does not seem to have been adopted, at least to any extent, in Aberdeenshire, for no instance of its use there has come under my notice. Those who watched in the churchyards were, however, generally armed, for they knew they might have



desperate characters to encounter. The watchers needed to be brave men, for it was an eerie occupation watching in the stillness of the night among the dead, and doubtless their nerves were often highly strung. In one case the minister's white pony, straying into the churchyard from the neighbouring field, was the cause of unnecessary alarm. On another occasion a pig which had by some means got into a churchyard lost its life through its inability to answer the challenge of the alarmed watchers, who therefore fired in the direction whence the sound proceeded. An amusing incident occurred in a lonely churchyard in Aberdeenshire along the side of which passes a little-frequented farm road. Late in the evening, one of a party engaged in protecting a grave happened to see one of his friends trudging homewards along this road, and just as he was passing the churchyard, the watcher called out to him, inviting him by name to come into the churchyard beside him. The startled man fled with all speed, and on reaching home told his friends that he knew he had not long to live, for a voice from the grave had called on him to enter the churchyard. Next day the incident was satisfactorily explained, and apologies made, for the watcher himself felt that he was much to blame for his thoughtless invitation.

#### WATCH-HOUSES.

To spend the night in the churchyard was a trying ordeal, for even in summer the nights became wonderfully cold, and in stormy winter weather some kind of shelter became absolutely necessary. In some places use was made of a dwelling-house close to the churchyard, from the window of which a good view of the place could be had. In other places a small building in the churchyard itself was used as a shelter, and the watchers spent the night there, occasionally coming out and taking a walk round to see that everything was safe. If all stories be true, the comforts of these shelters, and perhaps also the potency of the refreshments used, led in some cases to the watchers

neglecting their duty, only to find in the morning that their labour had been in vain and the body had been lifted while they were reposing snugly in the shelter room.

*Newhills.*—One of these watch-houses (fig. 2) is still in existence in



Fig. 2. Watch-house in Newhills Churchyard.

the churchyard of Newhills, fully a mile from Bucksburn station on the Great North of Scotland Railway, and about five miles from Aberdeen. It is built just at the entrance to the churchyard, and is now used as a toolhouse by the gravedigger. There was once a similar building in the churchyard of Kintore, but it was removed several years ago



when the churchyard was enlarged. A similar watch-house stood at the churchyard of Alford, but, having become somewhat dilapidated, it was taken down a few years since.

*Banchory Devenick.*—A watch-house (fig. 3), very similar to that at Newhills, stands in the churchyard of Banchory Devenick, near the south side of the Dee, and about a mile and a half beyond the



Fig. 3. Watch-house in Banchory Devenick Churchyard.

boundary of Aberdeen at Bridge of Dee. It is built close to the southern wall of the churchyard, and has a window on its northern side, from which the watchers could overlook the graves. Like that at Newhills also, it has a fireplace, so that those using it might be kept as comfortable as possible during the dreary watches of the cold nights of winter. Near it lies the iron mortsafe afterwards described and illustrated (fig. 17).

*Banchory Ternan.*—Another watch-house stands in the graveyard at Banchory Ternan (fig. 4), about 17 miles from Aberdeen, and close to Banchory station on the Deeside railway. It is a two-storied building, the lower portion being used as a toolhouse and storeroom, while the



Fig. 4. Watch-house in Banchory Ternan Churchyard.

upper part was used as an outlook tower, from which the watchers could obtain a view of the churchyard. The small window from which they looked is still to be seen, and just beneath it there is a round hole in the woodwork through which, it is said, the custom was to thrust the muzzle of a gun, which was fired occasionally to



alarm any would-be depredators. The date 1829 is cut on the stone above the bell.

*Peterculter.*—The churchyard of Peterculter lies about 8 miles west of Aberdeen, and within a stone's-throw of the railway station. On the south side of it there is a small watch-house (fig. 5), very



Fig. 5. Watch-house in Peterculter Churchyard.

similar in appearance to those at Newhills and Banchory Devenick. On the outside it measures 16 feet in length, 13 feet 6 inches in breadth, and 12 feet in height. It has a fireplace at the east end, and the north side is provided with a window placed conveniently for viewing that portion of the churchyard which was in use before the recent enlargement took place. There is no date on the building, but its appearance indicates that, like most of the other watch-houses, it was erected nearly a century ago.

*Lumphanan.*—There is a watch-house at the churchyard of Lumphanan, considerably larger in size than the average (fig. 6). It is situated outside the eastern boundary of the churchyard and is two stories high, so that a watchman looking out of the upper windows



Fig. 6. Watch-house at Churchyard of Lumphanan.

could overlook the churchyard. Since it ceased to be used as a watch-house considerable alterations have been made on the building. Formerly it stood alone, but now it seems to be part of the outhouses connected with the manse, other buildings having been built up against it. The outside stair by which access was got to the upper room has been removed, and some alterations have been made in the



doorways. The windows in the upper room remain, but the glass has been removed and wooden louveres inserted to fit the place as a drying loft for the manse laundry, into which the lower flat has been converted. A chimney has also been recently added.

#### MORTSAFES.

But there were other methods of protecting the dead, which did not entail so much hardship on the living. One of the simplest of these was to dig the grave very deep, place the coffin at the bottom, and fill in some earth which was trodden firmly down. More earth was then added, and again trodden down, and this process went on till the grave was filled up. The intention, of course, was to make the penetration of the grave down to the body a matter of the greatest possible difficulty. But it was soon found that this plan was not a great success. A skilled Resurrectionist could open an ordinary grave in about an hour, and even if his task was rendered more difficult by the firmness of the soil, he had ample time during the night to carry out his evil deed.

Then the plan of placing above the coffin a heavy stone, which one, or even two, men would be unable to lift, was adopted. Thus arose the simplest form of mortsafe. It was certainly a better plan than that of simply treading down the earth, and often frustrated the designs of the body-snatchers.

*Kemnay.*—It was in use in the churchyard of Kemnay before the erection of the vault. On one occasion, early in last century, a burial took place in the churchyard, the stone was placed in position above the coffin, and the earth filled in. Some weeks afterwards, when all danger of desecration was over, the grave was opened, to allow of the stone being lifted for use at another interment, and it was found that a large quantity of withered leaves lay above the stone. At first the onlookers were puzzled to account for the presence of the leaves, as they had not been put into the grave at the time of

the funeral. It was recollected, however, that on the night following the interment there had been a violent storm of wind, and the conclusion was arrived at that an unsuccessful attempt had been made to lift the coffin, and that while the body-snatchers had been at work, the wind had blown the leaves into the hole they had made.

*Inverurie*.—The Kemnay stone has disappeared, but one is still to be seen at Inverurie (fig. 7), lying outside the north wall of the churchyard. It measures 6 feet long, 1 foot 8 inches broad at the head end,



Fig. 7. Stone Mortsafe at Inverurie Churchyard.

1 foot 9 inches at the shoulders, and 1 foot 7 inches at the other end. The stone is from 9 to 10 inches thick, and the whole block of granite has been roughly formed into the shape of a coffin, such as it was intended to cover. Several mortsafes made of bar iron were also in use at Inverurie Churchyard, but they were broken up many years ago. Experience showed that it was necessary to have some means of protecting the graves at Inverurie, for the town lies only some 16 miles from Aberdeen with its University, and the graveyard, lying outside the town, afforded a tempting means of procuring the specimens required by the students.



On one occasion a death had occurred somewhat suddenly at a farmhouse on Donside, a few miles from Inverurie, and, as there was something mysterious about the disease which caused the death, the farm folks thought that an attempt would likely be made to lift the body for examination. Accordingly, the farmer and two or three of his farm servants and neighbours repaired to the churchyard as the evening shadows fell, and concealed themselves on the Bass, a conical mound which stands beside the churchyard, and from which a good view of the grave could be obtained. Shortly after midnight the watchers heard the silence broken by the sound of a wheeled vehicle coming along the Aberdeen road. It stopped at a short distance from the churchyard, and two men dismounted and approached the gate, leaving the trap in charge of a third person. When the men reached the gate, they stopped and turned back, having, as they afterwards confessed, caught sight of a light-coloured overcoat worn by one of the watchers. These watchers, guessing that they had been seen, rushed forward, and on the men attempting to escape, seized them. The prisoners, who proved to be two medical students from Aberdeen, were conveyed to the "lock-up," and early next morning brought before one of the magistrates. It was soon found, however, that it would have been a difficult matter to convict them, as they had really done nothing, and their companion had driven off the vehicle in which presumably their implements had been concealed. They were finally told that they would be set free provided they revealed the name of the local correspondent who had informed them of the burial. This they were naturally unwilling to do, but at last, probably terrified by the threatening appearance of the gathering crowd, one of the prisoners produced a letter which he threw down on the table. This showed that their informant was a fellow-student residing in the burgh, who had heard of the death, and thought it would afford a good opportunity of procuring an interesting subject at little expense. The prisoners were released, but public opinion

turned so strongly against their informant that he had to leave the district.

On another occasion, in the same churchyard, a man was caught in the very act of opening a grave. He was lodged for the night in a small thatched house, and an armed watchman was employed to guard the building lest he should escape. Guessing that the watchman would not refuse some refreshment, for which he had a weakness, one of the friends of the prisoner supplied him freely, and kept his attention engaged, while another cut his way through the thatch and released the culprit, who immediately decamped unnoticed. The guard watched the empty building till the prisoner was sent for in the morning, and great was his surprise when he opened the door and found the room empty, the hole in the roof showing how the prisoner had escaped.

The heavy stone placed above the coffin proved also to be an insufficient protection, for the Resurrectionists soon found means of getting out the corpse without removing the stone. This they did by digging down to the coffin and removing its end. They then fastened a rope round the neck of the corpse and dragged it out, afterwards filling up the hole and removing, as far as possible, all traces of their work. To prevent this method of operation, a form of mortsafe was devised consisting of a coffin-shaped stone, similar to that already described, but having iron lattice-work to a depth of about 18 inches all round it on the lower side, which effectually prevented interference with the coffin. This apparatus was placed over the coffin in the grave, and was allowed to remain there for several weeks till all danger of removing the body was past. This is the commonest form of mortsafe found in the Aberdeenshire churchyards.

*Cluny.*—Four of this type occur in the churchyard of Cluny (fig. 8), nearly 2 miles from Monymusk station, on the Alford branch of the Great North of Scotland Railway. They are all of the same size and appearance, and are in a good state of preservation. The length of



each is 7 feet, breadth at head 1 foot 10 inches, at shoulder 2 feet 4 inches, and at foot 1 foot 6 inches. The stone tops, which are of grey granite, are 6 inches thick, and the iron lattice-work descends to a depth of 1 foot 6 inches below the lower side of the stone to which it is attached. Each stone is pierced by three holes, two at the shoulder and one about 2 feet distant from the narrowest end. On the underside of each hole there is some ironwork attached to the stone, evidently the remains of bolts which passed through the holes, and which were



Fig. 8. Mortsafes in Cluny Churchyard.

used to assist in lowering the mortsafe into the grave and raising it again when it was no longer needed.

*Skene.*—In the churchyard of Skene, about 9 miles west of Aberdeen, there is a mortsafe (fig. 9), closely resembling those at Cluny, both in appearance and size. It lies at the foot of the eastern wall of the churchyard in such a position that the bolt holes, which are similar to the Cluny ones, are better seen than in those examples.

*Towie.*—Another mortsafe of exactly similar design lies in the churchyard of Towie on Donside (fig. 10). It measures 7 feet 2 inches in length, 2 feet in breadth at the top, 2 feet 4 inches at the shoulder,



Fig. 9. Mortsale in Skene Churchyard.

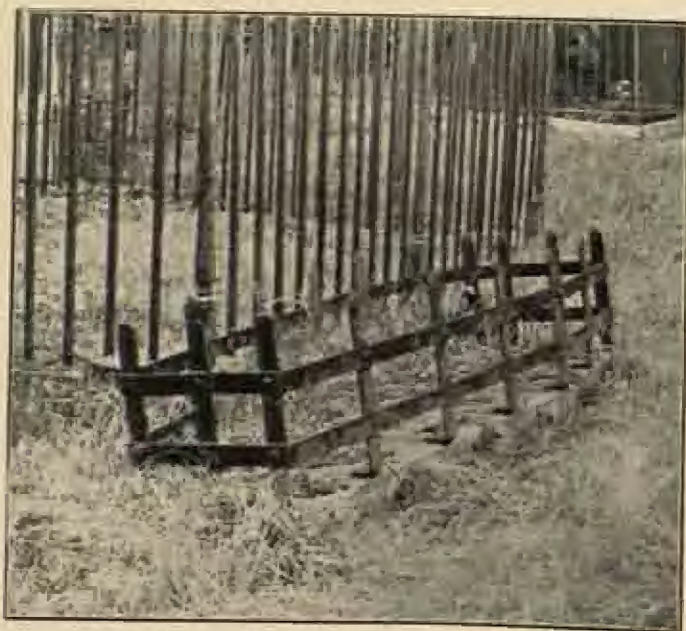


Fig. 10. Mortsale in Towie Churchyard.



and 1 foot 7 inches at the foot or narrow end. The stone, which is of grey granite, is 5 inches thick, and the iron lattice-work is 1 foot 6 inches deep. As this mortsafe is at present upside down, a better view of the lattice-work can be got than is possible in those cases where the safes stand in their proper position.

These mortsafes at Cluny, Skene, and Towie are so similar in size



Fig. 11. Mortsafes in Old Churchyard of Kinnernis.

and design as to lead to the conclusion that they have either been made by the same workman, or have been copied from the same original pattern.

*Kinnernis*.—Near the centre of the churchyard of Kinnernis, in the parish of Midmar, there are two mortsafes (fig. 11), similar to those already described, except that the stone tops are not quite so well finished as in the other examples. One of them stands in its proper position, with the ironwork resting on the ground; the other lies

upside down. Both are in rather a neglected condition, almost overgrown by shrubs and tall grass.

*Kinnuck*.—In the churchyard belonging to the Society of Friends at Kinnuck, nearly 4 miles from Inverurie, there is a mortsafe of a different pattern (fig. 12). It is entirely made of iron lattice-work, and consists of an upper and a lower portion, between which the coffin



Fig. 12. Mortsafe in Society of Friends' Burial Ground, Kinnuck

was placed. The halves were bolted together so as to form a sort of cage round the coffin. This was lowered into the grave, where it was allowed to remain as long as was necessary for the body to decay. Tradition says that the safe originally cost £10, and was so heavy when loaded that it required ten men to lower it into the grave, and to raise it again. The upper portion lies in the churchyard at the foot of the west wall near the gate, but the lower half was unfortunately broken up several years ago, and now only the top



part of the frame remains, stored in a shed near the Meeting House of the Society.

In that Meeting House is still preserved the iron nut-key, used for turning the bolts which fastened the two parts of the mortsafe together, after the coffin had been placed between them. It measures  $14\frac{1}{2}$  inches in length, and  $3\frac{1}{2}$  inches in breadth from corner to corner at the widest part (outside measure).

Beside it is kept a very curious padlock (fig. 13), which is said to



Fig. 13. Mortsafe Nut-key and Padlock with Key at Society of Friends' Meeting House, Kinnock.

have been also used in connection with the mortsafe. The keyhole of the padlock has a brass cover over it from which two knobs project. These are apparently intended to assist in moving the cover, but all attempts to get them to move in any direction fail, for they are mere dummies placed there for the purpose of leading astray the uninitiated. The only way of uncovering the keyhole is to press a small knob seen on the top of the handle of the key against a corresponding small spot concealed on the side of the cover. This releases a spring, and the cover immediately flies open, so that the padlock may be unlocked.

The arrangement is a very ingenious one, likely to puzzle anyone unacquainted with the mode of operation. The metal work and spring of this padlock are still in good working order, too good for the article ever to have been buried underground with the safe. If used with the mortsafe, it must have been only while it lay above ground; but perhaps it may have been used for the door of the Meeting House.



Fig. 14. Mortsafe in Churchyard of Tough.

rather than for the mortsafe. The padlock measures  $8\frac{1}{4}$  inches in height and  $5\frac{1}{2}$  inches in width, while the key is  $4\frac{1}{2}$  inches high and  $1\frac{1}{2}$  inches wide, the knob on the top being about  $\frac{1}{4}$  inch high.

*Tough.*—Fully a mile south-west of Whitehouse railway station, and about 3 miles from Alford, lies the churchyard of Tough, in which there is a mortsafe of somewhat peculiar construction (fig. 14). It rests at the foot of the western wall of the churchyard, a few yards from the door of the church. It was discovered about six years ago,



when the gravedigger was making preparations for an interment. While digging the grave he came upon some ironwork which stopped his progress. With the help of several men the mortsafe was unearthed, and after a great deal of trouble was raised to the surface. It consists of an iron cage, 6 feet 8 inches long, and 1 foot 3 inches deep, formed of four rectangles of bar iron, varying in width from 1 foot 10 inches at head of safe to 1 foot at foot of it, the bars of which the rectangles are formed being  $1\frac{1}{2}$  inches wide and  $\frac{1}{4}$  inch thick. These rectangles are joined together by four iron rods running from end to end, one along each side. The upper bar, which is considerably stronger than the others, is 7 feet 3 inches long,  $2\frac{1}{2}$  inches wide, and  $\frac{1}{4}$  inch thick, and is bolted into a heavy stone at each end for the purpose of rendering the mortsafe too heavy for the Resurrectionists to lift out of the grave. The iron head of the mortsafe is made somewhat stronger than the other parts, and is closed by two upright bars. The coffin was inserted by being pushed into its place within the cage, after the removal of these bars, which were then replaced, and riveted into their setting. Then the long bar across the top of the mortsafe was bolted into the stone at either end, and the whole was ready for depositing in the grave.

The burial of the mortsafe in the churchyard seems to have been entirely forgotten in the neighbourhood, but the raising of it to the surface brought the occasion of its use to the memory of an old lady. She said that it was specially made to protect the coffin of a man who in his lifetime greatly feared the Resurrectionists, and took this effective means of circumventing them. The construction of the mortsafe supports the old lady's story, for it is evidently made to be used for one interment only.

At the time of its discovery it had lain for some sixty or seventy years underground, and its contents had decayed to such an extent that they must have dropped through the open cage work during the struggle to raise it to the surface, so that it appeared to be empty

when finally raised. That the body had not been stolen was evident, for the mortsafe was, and still is, intact.

A relative of the gentleman whose coffin was enclosed in the Tough mortsafe lies buried in the churchyard of Alford. It is said that his body also was protected by an iron mortsafe similar to the one at Tough, and that it still remains in the grave. Both of these gentlemen were related to a local doctor, and it seems likely to have been his knowledge of the practices of the Resurrectionists in his student days that caused them to have their own bodies protected so carefully.

The valley of the Don seems to have been a favourite hunting-ground for the Resurrectionists, probably from its proximity to the medical school of the University of Aberdeen. This doubtless accounts for the number of mortsafes still existing within its bounds; but there must have been many more originally, for in recent years a considerable number have been broken up, and the iron of which they were made utilised for other purposes.

The following is a sample of the Resurrectionist stories once current in this district, the very frequency of which is striking evidence of the generality and commonness of the practice of body-snatching. A poacher was passing one of these Donside churchyards late one night, when he thought that he heard sounds proceeding from within its walls. He challenged the supposed workers, and the sounds immediately ceased. His suspicions being aroused, he went forward to the churchyard dyke and, looking over, perceived at first nothing in the darkness. Soon, however, a white figure became apparent standing near the other side of the churchyard. Thinking that the ghostly figure was simply some practical joker clothed in a white sheet attempting to frighten him, he called, "Ye canna frichten me," and, leaping over the dyke, he advanced towards it. The figure did not run off, as he had expected, so, gripping his stick firmly, he rushed forward and seized it by the throat. The poor poacher's experience was appalling, for he had gripped the throat of a corpse. The Resurrec-



tionists had rested the body, still clothed in its winding-sheet, against the churchyard dyke while they were filling up the grave again, and it was the noise they had made in their final operations that had attracted the attention of the unfortunate poacher.



Fig. 15. Mortsafe from Durrus Churchyard, used as Drinking Trough for Cattle.

But Deeside also has its share of those contrivances designed for the protection of the bodies of the dead.

*Crathes.*—On the farm of Upper Mills, about half a mile from Crathes station on the Deeside railway, there is an iron mortsafe (fig. 15), which is at present used as a drinking trough to supply water to the cattle pasturing on two neighbouring fields. The wall separating

the two fields is built across the middle of the safe, thus allowing either end of it to project into a different field. The safe is shaped exactly like a coffin, without the lid. It measures 7 feet 3 inches in length, 3 foot 10 inches at the top end, 2 feet 4 inches at the widest part, and 1 foot 6 inches at the lower or narrow end, and weighs 15½ cwt. Its sides are 15 inches in depth, and the iron of which it is formed is  $\frac{1}{2}$  inch thick. It is strengthened by an iron bar,  $1\frac{1}{2}$  inches in thickness, running from end to end, with three cross-pieces from side to side, along what is now the bottom of the trough, but which was originally the top of the mortsafe. There are several holes through the sides just under the original top, through which the tackling for lifting the mortsafe was fixed. These are now used for emptying the trough when it is to be cleaned or the water is to be renewed. This mortsafe originally belonged to the churchyard of Durris, on the opposite side of the Dee, but about seventy years ago it was sold as a useless encumbrance, and was purchased for a small sum by the then tenant of Upper Mills, who thought he saw a use to which it could be put. There is some prospect of its being rescued from its present position and being preserved as an interesting relic of a bygone time.<sup>1</sup>

*Maryculter.*—On the farm of Back Mains of Altries, on the south side of the Dee in the parish of Maryculter, and about 1½ miles from Mill-timber railway station, there is another iron mortsafe used as a watering trough for cattle (fig. 16). Its measurements are exactly the same as those of the Durris (Crathes) safe, and it has the central longitudinal bar and the three crossbars for strengthening purposes, and also the holes for the lifting tackle. It is so similar in every way to the Durris (Crathes) mortsafe that it seems likely they were both cast from the same mould. It now lies just within the dyke close to the roadside, and is so placed underneath the boundary fence that the cattle in two neighbouring fields can drink out of it. It is known locally as 'The

<sup>1</sup> Since the above was written this mortsafe has been removed from Upper Mills to Durris House.



Coffin," and is said to have been brought from Park in the parish of Drumoak about fifty years ago.

*Lumphanan*.—Still another mortsafe of the coffin-shaped variety has been used for some years as a water trough at the farm of Auchlossan, close to the Deeside railway, and about half-way between Lumphanan and Dess stations.



Fig. 16. Iron Coffin-shaped Mortsafe used as Watering Trough at Back Mains of Alticos, Maryculter.

*Banchory Devenick*.—(1) In addition to the watch-house at Banchory Devenick already described (p. 291), there lies in the churchyard an iron mortsafe of the coffin-shaped type (fig. 17), very similar to that formerly at Durris. It lies on its side at the foot of the southern wall of the churchyard between the gate and the watch-house. It measures 7 feet 3 inches in length, 1 foot 10 inches in breadth at the top, fully 2 feet at the shoulders, and 1 foot 5 inches at the foot

outside dimensions). Its depth is 1 foot 4 inches, and the iron sides are  $\frac{1}{2}$  inch thick. There are two circular holes,  $1\frac{1}{2}$  inches in diameter, on each side, just under the closed top, one of them being 11 inches from the top, and the other 1 foot 8 inches from the foot of the safe. To these the tackling for raising and lowering the mortsafe was attached. There are no longitudinal or cross bars to strengthen the top of the



Fig. 17. Mortsafe in Banchory Devenick Churchyard.

safe as in the Durris specimen; but instead, the iron appears to have been cast rather thicker there than at the sides.

(2) During the present year (1911) another mortsafe was discovered at Banchory Devenick, while a grave was being dug in the churchyard attached to the United Free Church. It measured 7 feet long, 2 feet wide, and fully 1 foot thick, and was formed of two large stone slabs, which had been placed over the coffin of a young man interred there in 1854. His father in his early years had been engaged as a



watcher in the Parish Churchyard, and entertained so lively a fear of the Resurrectionists that he thought it necessary, even as late as 1854, to take this means of protecting his son's remains. It is almost needless to say that the coffin was found untouched underneath the stones.

#### VAULTS.

The mortsafes of stone or iron, or a combination of the two, were doubtless very efficient protectors of the dead, but they were at the same time very troublesome to the living. They were heavy and cumbersome; indeed their efficiency depended largely upon these qualities, for had they been easily removed they would have afforded little protection against the Resurrectionists. Their great weight rendered them difficult to place over the coffin in the grave, and still more difficult to get out again. Some kind of tackling had to be employed, and many men were required for these operations. These difficulties led to the building of strong vaults in some of the churchyards, where the coffins could be stored until it would be safe to lay them in their final resting-place in the churchyard.

*Fintray.*—At Fintray, about 10 miles from Aberdeen, and about 1 mile from Kinaldie station on the Great North of Scotland Railway, there is one of these vaults, built in 1830 (fig. 18). It is an underground arched stone chamber, covered with turf, and it is entered by a descending flight of stairs. There were shelves within, upon which the coffins could be placed, and the vault was lined with sheet metal, not for the purpose of rendering it stronger, but to prevent the moisture which might percolate through the roof from dropping on the coffins. The door was of iron, strongly made to prevent any attempt to break it open.

*Kemnay.*—Another vault, somewhat similar to the Fintray one in size and shape, exists at Kemnay (fig. 19). It was built by public subscription in 1831, a year later than that at Fintray, upon which in



*Fig. 18. Vault in Vintray Churchyard.*



*Fig. 19. Vault in Kemnay Churchyard.*



one respect at least it is an improvement. At Fintray the coffins had to be carried down a flight of stairs before they could be placed in the vault, and doubtless the inconvenience of this method led to the entrance of the Kemnay vault being made at the level of the surface of the churchyard. The iron shelving upon which the coffins rested can still be



Fig. 20. Iron Door of Vault in Kemnay Churchyard.

seen within the vault, which is lined with sheet lead to prevent the moisture from dripping from the roof. The vault, though built nearly on the surface, is banked over with soil, and covered with turf, so as to give it the appearance of an underground chamber. Its iron door (fig. 20) is strong and massive, and has a thick iron bar passing from top to bottom, and completely concealing the keyhole. This bar was fastened with a chain and padlock, and formed an additional protection against unauthorised interference with the vault. It is

said that, even after this vault was built, an armed guard was sometimes stationed in the churchyard to render assurance doubly sure. Both the vaults at Kemnay and Fintray are now used as toolhouses.

*Belhelvie.*—The old churchyard of Belhelvie lies about half a mile beyond the eighth milestone on the road from Aberdeen to Newburgh. It contains two vaults, one considerably larger than the other.



Fig. 21. Larger Vault in Belhelvie Churchyard.

(1) The larger one (fig. 21) stands at the south-west corner of the churchyard, with its entrance from the road outside. It measures 20 feet in length, 17 feet 6 inches in breadth, and 12 feet in height. The roof is formed of a stone arch slated on the outside, and the outer door, made of strong oak and studded with iron bolts, is reached by descending three steps. The door is 5 feet high and 2 feet 10 inches broad, and has two keyholes. Each of these is protected by a hinged



iron bar, 2 feet long and  $1\frac{1}{2}$  inches broad, the portion covering the key-hole being 3 inches in breadth. One of the bars is hinged at the top, and the other at the bottom, so that they may meet at the centre over an iron loop, which passes through both bars, and through which a padlock was fastened to make all secure. Just above the outer doorway there is a small slit in the stonework for ventilating the vault. The inner doorway is made of iron to render more difficult any illegal attempt to enter the building. The inside of the vault contains two shelves on each side, fitted with rollers so arranged that the coffins could be easily made to slide into the positions they were intended to occupy on the shelves.

This vault was erected about 1835, the cost being defrayed by public subscription. After it ceased to be used for its original purpose it was utilised for the temporary reception of the bodies of seamen drowned on the neighbouring coast. Fortunately, it has not been required for this purpose for many years past.

(2) The smaller vault (fig. 22) stands in the centre of the churchyard, partly underground. Like the larger it is built of stone with an arched roof, but instead of being slated it is covered with a considerable depth of soil overgrown with grass and ivy. The length inside is 8 feet 3 inches, the breadth 6 feet 6 inches, and the height at the top of the arch 5 feet 6 inches. It has a small, neatly shaped, arched doorway of dressed stone, 2 feet 3 inches wide and 4 feet 3 inches in height at the centre, but the door itself has long since disappeared. The doorway is reached by a descent of five rather steep steps, and it must have been a difficult operation to carry the coffin down these steps and through the small doorway. No one seems to know when or why this vault was erected, but it is evidently older than the larger one. Probably its small size, and the inconvenience attending its use, may have furnished reasons which led to the erection of the more modern one at the corner of the churchyard. It seems hardly likely that it was a private burial vault, which has fallen into disrepair; for



Fig. 22. Smaller Vault in Bellholvic Churchyard.



Fig. 23. Vault in Old Churchyard of Loochel.



in that case it would have been necessary to remove the coffins it contained, before using it for its present purpose as a lumber room for the storage of the implements used in the churchyard.

*Leochel.*—In the old churchyard of Leochel, about 6 miles from Alford, there is a stone arched vault underneath a room used as a toolhouse or store (fig. 23). The entrance to the vault is on the east side of the building, and is reached by a descent of seven steps. The vault is 13 feet 6 inches long, 12 feet broad, and 8 feet 3 inches high at the centre of the arch. Three stone platforms for resting the coffins upon are built within the vault: a long one stretching from end to end along the back, and a shorter one at each side of the doorway. The longest one is 13 feet 6 inches long by 4 feet 9 inches broad, and the smaller ones are each about 5 feet long by 4 feet broad. The passages between the platforms are about 3 feet wide. The doorway (fig. 24), now almost concealed by the growth of tall grasses and shrubs, is 5 feet high, by 2 feet 9 inches broad. This vault has no inside lining to prevent the drip of water from the roof, as the upper story kept the rain from reaching the arch, and thus rendered further protection unnecessary.

*Coull.*—The churchyard of Coull lies about 3 miles north of Aboyne station on the Deeside railway, and contains an arched stone vault measuring inside 12 feet 6 inches in length, 8 feet broad, 5 feet high at the sides, and 7 feet 6 inches high at the centre of the arch (fig. 25). The walls are 2 feet thick, and the roof is banked over with turf, in a manner similar to those at Fintray and Kemnay. The doorway is 5 feet high and 3 feet broad, and the door itself is made of two thicknesses of 1-inch wood lined with iron  $\frac{1}{4}$  inch thick and studded with iron bolts. The keyhole, like that at Kemnay, is protected by an iron cover, 2 feet 6 inches long and 5 inches broad, hinged at the top and fastened at the lower end by a padlock. There are three smaller holes drilled through a stone above the doorway, which communicate with a passage leading to the inside of the vault. In the building of



Fig. 24. Entrance to the Vault in the Old Churchyard of Loochel.



Fig. 25. Vault in the Churchyard of Coull.



the vault the masons evidently utilised what material they could get lying about in the churchyard, for in the inside wall a stone with a partly obliterated date, 1660, may be observed.

There is an interesting story connected with this churchyard. Owing to strong suspicions arising that some of the graves were being tampered with, a number of men resolved to watch immediately after a burial. Without allowing their intention to become known, they met in the churchyard, and after concealing themselves waited patiently. Sure enough a party of Resurrectionists appeared, and were allowed to proceed with their work till they had thoroughly compromised themselves. The watchers then rushed forward and attempted to arrest them. A fight ensued, in which the Resurrectionists were badly mauled, and fled, leaving their implements behind them. One of them, a young doctor, was so badly hurt that he never fully recovered; and the gravedigger is said to have disappeared from the district. The implements left behind included a pickaxe, spade, and screwdriver, together with an instrument having a telescopic handle with a hook at the end, probably intended either to assist in lifting the coffin or dragging out the body. These implements were preserved for a time, but they have now disappeared, and all efforts to trace them have failed. It is unfortunate that such interesting relics should have been lost, and it surely emphasises the desirability of depositing such articles in some Museum, where they would be carefully preserved, and be available for the inspection of those interested in such things.

*Udny*.—Perhaps the most interesting of these vaults, as well as the one about which we have the fullest information, is that which stands in the churchyard of Udny (fig. 26). It differs from all the others in several ways. It is circular in form instead of rectangular; the roof is slated instead of being covered with turf; it has two doors, an inner and an outer one; and the platform on which the coffins rested is a revolving one.

The outer door (fig. 27) is made of a double thickness of stout oak,



Fig. 26. Vault in Udny Churchyard.



Fig. 27. Outer Oaken Door of Vault in Udny Churchyard.



studded with iron bolts, and the keyhole is protected by a hinged iron bar, which folds over the hole, and is fastened by a padlock in a way similar to those already described. The inner door is of iron, and is made to slide up and down in grooves, instead of opening and shutting in the ordinary way. The inside of the building is lined with plaster instead of sheet metal, as in some of the other vaults. But



Fig. 28. Interior of Vault in Uday Churchyard, showing Inner Iron Door (partly raised) and Circular Revolving Platform.

the most interesting part of the structure is the platform on which the coffins were laid (fig. 28). It is made of strong oak, is circular in form, and is so arranged that it can be made to revolve round its centre when required. Thus, after a coffin had been placed in the vault it was only necessary to move the circular platform round a few feet, and it was ready for the reception of the next coffin. As more coffins were deposited, the platform was moved further and further round,

until the first coffin again came opposite the doorway, when it could be removed and buried in the churchyard.

Very full information is fortunately available concerning the building of this vault, and the regulations for its use ; for, some time ago, on the death of an old parishioner, the Minutes of the Proceedings of the Committee of Management of the Vault came into the possession of the Rev. Alex. Spence, M.A., minister of the parish. With his kind permission I have been allowed to examine these minutes, which afford some very interesting reading, and from which I have extracted the following information, for the purpose of indicating how these vaults were built and managed.

On the 21st of January 1832 a number of gentlemen met at the Green of Udney " for the purpose of taking into consideration the propriety of erecting a vault in the churchyard for depositing the bodies of the dead previous to interment." There were fifteen gentlemen present, including the Rev. John Leslie, minister of the parish, and they elected a committee of six members, any three to be a quorum. They then approved of a plan submitted to them by Mr Marr of Cairn Brogie, and authorised the Committee to carry the same, or any other plan they might adopt, into effect. The next meeting was held a week later, when the proposed plan was adopted, and it was resolved to advertise in the *Aberdeen Journal* for estimates, and to invite subscriptions for its erection. Draft resolutions for regulating the use of the vault were also drawn up, but as these were afterwards embodied in the final regulations, subsequently quoted in detail, their insertion here would be superfluous. However, a curious one of a temporary nature may be noted: "The amount of subscription which shall entitle the subscriber to a right to the said vault shall be indefinite, but in cases where the Committee regard such sum as trifling, or not nearly in proportion to others, according to circumstances, the Committee will not accept of such, and shall intimate the same to the person or persons offering such trifling or



unequal subscription, that, unless they subscribe a sum to be named by the Committee, they shall not have any right to the use of the vault." That this regulation was necessary, and was not intended merely as a threat, is shown by what took place at a meeting held exactly a month later, when objection was taken to the amount given by several subscribers, who were ordered to be informed that they were each to pay the sum of ten shillings or be excluded from the use of the vault. On the 17th of March the estimates of Messrs Alexander Wallace, mason, Smiddyhole, and Thomas Simpson, wright, Oldmeldrum, for the erection of the vault were accepted. Intimation was also received from one of those whose subscriptions had been considered inadequate, that, provided it were certified to him that the surplus, if any, should be applied to charitable purposes, he was disposed to give the ten shillings claimed, but not till such time as the above should be certified to him. Several persons not having paid the subscriptions promised by them, it was resolved to intimate to those who refused to pay that their names should be erased from the lists, and that they should be held to be non-subscribers, that their names should be recorded, and that if afterwards their friends should be put into the vault, they should pay higher than others; and that those who were to pay within a short time, but had not money, should grant their bills to be paid on demand.

The Committee evidently found some difficulty in collecting the money needed, for they met again on 20th April, for the purpose of making several alterations in the specifications, with the view of reducing the expense of the structure. This was done, and the contractors were then informed that their estimates as modified were accepted, and that the work was to be finished by the first day of September 1832. This was not accomplished, however, for on the 22nd of November an application by the contractors for an advance of part of the price of the work was refused owing to the unfinished state of the vault. Then a dispute arose with the mason, whose work was

said to be disconform to contract, and after some discussion this was settled by a deduction of £5 being made from his contract price. On the 26th of January the sum of £85 was paid to the contractors; Thomas Simpson received £5, 7s. 11d. for the outer door, and Thomas Rae 10s. 11d., and the treasurer was authorised to pay the smith for the iron door. Several small accounts were afterwards paid, and the whole amount of the subscriptions, £114, 17s., seems to have been expended on the vault and its subsequent improvement.

On the 23rd of February 1833, regulations for the management of the vault were adopted. These are given in full, as they are interesting in themselves and serve to indicate how other vaults, the rules of which have been lost, were in all probability conducted.

#### REGULATIONS FOR THE MANAGEMENT OF THE VAULT AT UDSBY.

I. Subscribers and their families to have the gratis use of the vault for themselves and their descendants in all time coming, excepting such of their sons and daughters as are married, and are householders on their own account at the present time, and who have not subscribed for themselves, also the poor aged parents of subscribers to be entitled to the use of the vault.

II. In every case the coffins to be made of good fir boards, well seasoned,  $\frac{3}{4}$  of an inch thick, the joints to be ploughed, the head and foot to be checked into the sides, the whole ploughing, jointing, and saw curves to be properly filled with white lead, ground in oil, and a piece of tow cloth to be plastered on the saw curves with hot pitch—the whole of the inside to be pitched and covered with strong paper—the lid and bottom to be double checked, the checks to be filled with putty or lead as above, and properly nailed, so as to make the coffin perfectly air-tight. And in cases that might be deemed infectious or otherwise dangerous, the body to be enclosed in lead or tin plate, besides the wooden coffin.

III. All those persons bringing bodies to the vault will be required to answer such questions as the Committee may think necessary to put to them regarding the coffin and body, also to bring a written attestation from the maker of the coffin, binding himself under a penalty of £2 sterling that it is made in exact conformity to the above regulation for making the coffins; and if the above regulation for making the coffins shall be carelessly or insufficiently executed, so that any nuisance shall proceed from them during the time they remain in the vault, the maker of any such coffin shall not only be liable in the above-mentioned penalty, but it shall be in the power of the Committee to prevent any coffin made by such person being put into the vault, although employed by a subscriber.



IV. No body to be allowed to be longer than three months in the vault, and in cases that may be thought dangerous, only for such a period as the Committee shall think proper; but bodies may be removed at an earlier period if it is the desire of their friends; and if any insufficiency shall be found in the coffin, the Committee shall have power to refuse admittance until such insufficiency be remedied, or to cause the friends of the deceased to remove the body at any time such insufficiency may be found out.

V. Those who are not subscribers may obtain the use of the vault on paying a sum not less than 5s. and not exceeding 20s., at the option of the Committee, for each body they may deposit in the vault, and conforming themselves to the same regulations as the subscribers. Any money that may be received on this account to be applied, in the first instance, to liquidate any debt that may be upon the vault, and afterwards to complete such repairs as may be necessary. The Committee shall also have power to give out of the money received from non-subscribers towards enabling the poor to get coffins made agreeably to the foregoing regulations, and to permit those who are not able to pay to deposit the bodies of their deceased relatives in the vault gratis. Also that it shall be necessary for such poor persons as come from a distance to be put into the vault to bring a certificate of their circumstances from the session or minister of the parish, to be security to have the body removed in due time, and likewise if it appear (necessary) to the Committee the friends of such persons as are to be deposited in the vault shall be obliged to deposit in the hands of the gravedigger a sum of money equal to the expense of interment, in case they should fail to remove the body at the proper time.

VI. A Committee of seven persons shall be chosen at a general meeting of the subscribers to be held annually on the first Saturday of July (whereof three shall be a quorum), also four extra managers, the said eleven persons to be a standing committee for the management of the affairs of the concern, and to have power to enforce the strict observance of the regulations, and, on the resignation or death of any of them, the remaining members to have power to elect a person or persons in their room until next annual meeting.

VII. There shall be four key-bearers, members of the Committee, who must attend to open and shut the vault at all times necessary; but it will be desirable that those wishing admission will give the key-bearers at least twenty-four hours' previous warning—the key-bearers to reside as near the church as can be got.

Thereafter, four key-bearers, including the parish minister, were appointed, and it was resolved to give those who had not yet paid their subscriptions another opportunity of doing so, before striking their names off the list, and holding them to be non-subscribers. At a meeting held on 14th December 1833 two applicants to become subscribers were informed that they would each have to pay 2s. 6d. in addition to their subscriptions, "as they had not become subscribers

till they were forced." It was also resolved to print 250 copies of the Regulations, for which the sum of 8s. was subsequently paid. It was arranged that the gravedigger should receive for every body lodged in the vault, and not interred in the churchyard, the sum of 1s. when put in and 1s. when taken out, and 1s. was to be charged to subscribers at the time of interment.

As time went on and the excitement arising from the stories current about the Resurrectionists died away, it appears that the key-bearers began to neglect their duties, for nearly three years later, on the 4th of July 1836, it was resolved that it be a strict injunction upon the key-bearers that at least one of them shall regularly attend the opening of the doors, otherwise that they be at the mercy of the Committee, and be fined according as they think proper. This threat, however, does not seem to have had much effect, for the minutes come to an end shortly afterwards, probably owing to the disuse of the vault for its original purpose.

An Act of Parliament was passed in 1832, which was intended to provide for the supply of the bodies necessary for the proper study of anatomy, and this rendered the trade of body-snatching unnecessary and unprofitable. So gradually the watch-houses, mortisafes, and vaults fell into disuse. Some of the watch-houses and vaults have been removed, while others still in existence are preserved mostly as storehouses for the tools used in the churchyards. Many of the mortisafes have been broken up or otherwise disposed of, while those still in the churchyards are, in many cases, lying apparently forgotten and neglected. Yet they are interesting as memorials of a time now rapidly passing into oblivion, when the feelings of the people were deeply stirred, and they were willing to suffer much inconvenience and to make many sacrifices to preserve the bodies of their dead friends from shameful desecration.



MONDAY, 8th April 1912.

SIR JAMES BALFOUR PAUL, LL.D., C.V.O., in the Chair.

A Ballot having been taken,

ALEXANDER PORTEOUS, Ancaster House, St Fillans, Perthshire,

was duly elected a Fellow of the Society.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors :—

(1) By Sir ARTHUR CAMPBELL-ORDE, Bart., of Kilmory and North Uist.

Small triangular Arrowhead of greyish flint,  $\frac{3}{4}$  inch in length, and the same in breadth at the base, with barbs and stem; small semi-circular Scraper of greyish flint,  $\frac{3}{4}$  inch in diameter, and five Chips of Flint, a Disc of Tale  $1\frac{1}{2}$  inches in diameter, perforated at one side, apparently for suspension by a small hole about  $\frac{1}{4}$  inch from the margin—two similar holes near it have been broken by the giving way of the margin; three small Fragments of Pottery with chevrony ornamentation scored on the exterior surface—all found "in a heap of débris removed from the interior" of the chamber of Langass Barp, as described by Dr Erskine Beveridge in his recently issued work on North Uist.

Urn of sandy clay,  $5\frac{1}{2}$  inches in height by  $5\frac{1}{2}$  inches in diameter at the mouth and  $4\frac{1}{2}$  at the bottom, with slightly bulging sides. The whole of the exterior is plain and smooth with the exception of the bottom, which has five lines across it at irregular intervals, three of these being apparently impressions of twigs and two of a twisted cord. There are also two circular depressions as if made with the end

of a stem about  $\frac{1}{4}$  inch in diameter, on the bulge of one side. The urn was found inverted in a small cist at Port nan Long, North Uist. Circular Disc of Mica-Schist,  $5\frac{1}{4}$  inches by  $4\frac{1}{4}$  inches in diameter and  $\frac{3}{8}$  inch in thickness, found in the cist with the urn. It would exactly fit the inverted mouth.

Small polished Adze of basaltic stone,  $2\frac{1}{4}$  inches in length by  $1\frac{1}{8}$  inches across the cutting face, which is rounded; the sides also rounded, and the butt slightly broken, from Eilean an Tighe, in Geireann Mill Loch, North Uist.

Two Scrapers of black flinty stone, one rounded at the end in the usual way,  $1\frac{3}{4}$  inches by  $1\frac{1}{4}$  inches and about a quarter of an inch in thickness; the other  $2\frac{1}{4}$  inches by  $1\frac{1}{4}$  inches and triangular in section across the middle, also from Eilean an Tighe.

Fragments of Pottery from Eilean an Tighe, viz., (1) triangularly shaped fragment of the upper part of a vessel with ornamented lip, measuring 3 inches by 3 inches and  $\frac{3}{8}$  of an inch in greatest thickness at the junction with the lip, scored on the exterior with parallel vertical lines about half an inch apart, the lip bevelled outwards and triangular in section in the upper part, which is ornamented with obliquely parallel lines; a hole nearly a quarter of an inch in diameter has been pierced under the rim at one side of the fragment; (2) triangularly shaped fragment,  $2\frac{1}{4}$  by  $2\frac{1}{4}$  inches and a quarter of an inch in thickness, of the upper part of a vessel showing part of the ornamental rim, which is flat on the upper part, with three projecting mouldings and rows of parallel oblique lines between them; the exterior part of the rim projects about a quarter of an inch and is rounded and ornamented with parallel oblique lines, while the exterior surface of the side of the vessel is scored with chevrony ornament; (3) a small fragment,  $1\frac{1}{4}$  by 1 inch and  $\frac{3}{8}$  inch thick, of a vessel with a smooth exterior ornamented with shallow depressions at intervals of half an inch; (4) triangular fragment with lip of the upper part of a vessel of dark hard paste,  $1\frac{1}{8}$  inches in length by 1 inch in depth, the lip



flat on top, ornamented with oblique lines and projecting slightly over the exterior, which is also ornamented by rows of short oblique lines arranged in chevrons fashion: the thickness of the wall of the vessel barely exceeds  $\frac{1}{2}$  inch; (5) fragment of the upper part of a vessel of hard-baked reddish clay like the top of a beaker, 2 inches in length by  $1\frac{1}{2}$  inches in depth, the rim merely rounded, and ornamented on the exterior by a band of four parallel horizontal lines over a band of parallel lines set vertically and close together; (6) fragment of the upper part of a vessel of darkish and coarse clay, 2 by  $1\frac{1}{2}$  inches, with part of the lip flat on top, having a slight narrow moulding projecting upwards on the inner side, and the thick flat part projecting horizontally over the exterior nearly half an inch, the rim ornamented on the upper flat part by oblique markings gouged out to a depth of a tenth of an inch with a width of about an eighth of an inch, and the exterior of the vessel below the projecting lip ornamented by obliquely scored lines; (7) triangular fragment of a vessel of darkish clay,  $1\frac{1}{2}$  inches in breadth by  $1\frac{3}{4}$  inches in depth, with part of the rim, having a plain exterior border  $\frac{1}{2}$  of an inch in depth over a band of markings made by the point of a tool pushed obliquely into the clay; (8) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches, of the bulge of a vessel, scored obliquely on the exterior in opposite directions above and below the line of the bulge; (9) fragment  $3\frac{1}{4}$  by 2 inches, of a vessel of coarse slightly reddish clay, with flattish rim an inch in breadth slightly bevelled upwards to the exterior, above two concave mouldings each half an inch in width; the fragment is pierced by two small holes close together in the line of the lower fracture.

Fragments of Pottery from the sandhills at Udal, North Uist, viz., (1) fragment of reddish clay, 2 inches in length by 1 inch in breadth, resembling part of a thick loop-handle of a large vessel, scored with oblique parallel lines on one side and on other two sides with vertical parallel lines, the fourth and concave side being plain; (2) fragment, 2 inches square and  $\frac{1}{2}$  inch in thickness, of the upper part of

a vessel of reddish clay, the lip ornamented with oblique lines and the exterior with a single row of punctulations under the rim; (3) fragment of the upper part of a vessel of reddish clay,  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches and less than a quarter of an inch in thickness, ornamented by vertical lines of impressions, as of the teeth of a comb, underneath a plain space; (4) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches, apparently of the side of a craggan, ornamented with scored lines crossing at right angles; (5) fragment,  $1\frac{1}{2}$  by 1 inch and a quarter of an inch in thickness, ornamented by a single row of small oval impressions; (6) fragment of the bulge of a vessel of greyish clay, less than  $\frac{1}{4}$  inch in thickness, ornamented by two parallel chevrony lines scored about  $\frac{1}{4}$  inch apart, and one line of punctured circular impressions within and parallel to the chevrony lines; (7) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches, of the bulge of a craggan-like vessel, with a bold band of *appliqué* zigzag ornament.

Four Bone Implements, three being splinters of bone shaped to a sharp point, and one a bone needle  $1\frac{1}{2}$  inches in length, from Udal.

Four Hammer-Stones from Udal and one from Sloc Sabhaidh, Baleshare.

Two Bone Implements, one being a splinter shaped to a sharp point, and the other a flat splinter shaped to a spatulate end, from Skellor.

Three Worked Flints (one probably a gun-flint), from Oransay, North Uist.

Fragment of a Vessel of greyish clay,  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches, with part of a circular *appliqué* ornament, from Port nan Long.

Finger-Ring of bronze wire,  $\frac{3}{4}$  of an inch in diameter, the circular bezel formed by the ends of the wire being looped together in a spiral and then twined round the ring three times on each side. Fragment, 3 by 2 inches, of the bulge of a Craggan-like Vessel, with a line of wavy ornament in relief; and a Small Fragment,  $1\frac{1}{2}$  by 1 inch, of a Vessel with slightly everted lip, ornamented on the exterior with a row of impressed circular hollows about  $\frac{1}{4}$  inch in diameter under the rim, and scored parallel lines beneath, from Sloc Sabhaidh, Baleshare.



Shaped Piece of Cetacean Bone, 7 inches in length by  $2\frac{1}{2}$  inches in breadth and  $\frac{3}{8}$  of an inch in thickness, and a Vertebral Cetacean Bone with the epiphyses attached, the half of the thickness of the joint removed, and the cut surface hollowed into a round-bottomed cup  $2\frac{1}{2}$  inches in diameter and  $1\frac{1}{2}$  inches deep; Oblately Spheroidal Bone,  $1\frac{1}{4}$  inches by  $\frac{3}{4}$  in diameter, highly polished and ornamented on one of its flatter sides by five incised circles with central dots, and on the other, which is imperfect, with a group of small dots; large Fragment of the Side of a Craggan-like Vessel of reddish clay,  $7\frac{1}{2}$  inches in height and 7 inches across the curve of the interior, horizontally ornamented on the bulge of the exterior with a line of wavy pattern in relief; a Tine of Red-deer antler, broken off—all from the Earth House at Machair Leathann.

Nine Rivets of Iron of Viking type, from Carnan Mor, Otternish.

(2) By ERSKINE BEVERIDGE, LL.D., F.S.A. Scot., of Vallay, North Uist.

From the Earth House at Kilpheder, Five Pieces of Patterned Pottery, viz., (1) fragment,  $2\frac{1}{4}$  by  $1\frac{1}{8}$  inches, of a craggan-like vessel, ornamented across one end with a band of chevrony pattern of two lines with a large dot impressed in each angle of the chevron; (2) fragment, 3 by  $2\frac{1}{4}$  inches and fully half an inch in thickness, of red clay, ornamented by a raised and rounded moulding fully half an inch in height with a deeply incised median line, giving off alternately on either side oblique parallel lines; (3) fragment,  $2\frac{1}{4}$  by 2 inches, of the side of a craggan-like vessel, ornamented by a moulding scored by vertical lines; (4) fragment,  $1\frac{1}{4}$  by  $1\frac{1}{8}$  inches, apparently of an *appliqué* band scaled off, ornamented with a row of hemispherical impressions half an inch in diameter; (5) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches, of the upper part of a craggan-like vessel, ornamented with oblique rows of curved impressions as if made by a thumb-nail or by the lip of a small bivalve shell.

Shaped or worked Bone Implements from sandhills at Skellor, viz., (1) a well-made bone pin  $2\frac{1}{2}$  inches in length, with flat circular head; (2) quadrangular bone pin,  $2\frac{5}{8}$  inches in length; (3) cylindrical section of a shank bone,  $1\frac{1}{4}$  inches in length and half an inch in diameter; (4) similar section of a similar bone  $2\frac{1}{4}$  inches in length and  $\frac{3}{4}$  inch in diameter; (5) section of wing bone of a bird  $3\frac{1}{2}$  inches in length and  $\frac{5}{16}$  in diameter; (6) similar section of a similar bone, 3 inches in length and  $\frac{3}{4}$  in diameter.

From the Dun called Cnoc a' Comhdhalach, Fragments of Pottery, viz., (1) fragment,  $2\frac{1}{2}$  by 2 inches, of the upper part of a craggan-like vessel with slightly everted lip, under which is a band of wavy ornament in relief; (2) fragment,  $3\frac{1}{2}$  by  $2\frac{1}{2}$  inches, of very coarse reddish pottery, almost flat, and varying from half an inch to an inch in thickness, ornamented on the exterior by a series of hollow depressions about an inch in length, placed at right angles to ridges crossing them at about an inch apart; (3) fragment,  $2\frac{1}{2}$  by  $1\frac{1}{4}$  inches, of the lip of a large jar of reddish clay, the flat moulding of the lip an inch in width, and under it a band of wavy ornament in relief; (4) fragment, 2 by  $1\frac{1}{4}$  inches, of the upper part of a vessel of brownish clay, with a flat, slightly projecting lip  $\frac{1}{2}$  of an inch in width, and under it a row of small circular depressions about an  $\frac{1}{8}$  of an inch in diameter; (5) fragment,  $3\frac{1}{4}$  by  $1\frac{1}{2}$  inches, of the side of a very thin, well-made vessel of reddish clay, being scarcely more than an eighth of an inch in thickness, with a band of wavy ornament in relief running round the bulge; (6) fragment, 1 inch in depth, of the round bottle-neck of a vessel of greyish clay about  $1\frac{1}{2}$  inches in diameter; (7) triangular fragment of a vessel of brownish clay, ornamented with a band of three parallel horizontal lines with irregular obliquely curved lines scored underneath; (8) fragment, 2 by  $1\frac{1}{4}$  inches, plain, with ground edges; (9) hammer-stone,  $3\frac{1}{2}$  by  $2\frac{1}{2}$  inches; (10) lump of red argillaceous stone, or ruddle,  $1\frac{1}{4}$  by 1 inch, and about an inch in thickness, rubbed down on all sides as if for pigment; (11) naturally



rounded oblong pebble of quartzite,  $2\frac{5}{8}$  by  $1\frac{3}{4}$  inches in diameter and  $\frac{1}{4}$  of an inch in thickness, having in the middle of each of its flat sides an oblique hollow about 1 inch in length; (12) similar pebble of whitish quartzite,  $2\frac{1}{4}$  by 2 inches and an inch in thickness, with similar hollows on both its flat faces; (13) similar pebble of greyish greenstone,  $2\frac{1}{4}$  by  $2\frac{1}{4}$  inches and  $\frac{5}{8}$  inch in thickness, with six parallel lines about  $\frac{1}{8}$  inch apart, scored obliquely across one of its flat faces; (14-17) three whorls of steatite, with smoothed surfaces, about an inch in diameter, and one of pottery,  $1\frac{3}{8}$  inches in diameter; (18) small leaf-shaped arrowhead of reddish flint, broken and split,  $\frac{3}{4}$  by  $\frac{5}{8}$  inch; (19) piece of pumice, 2 by  $1\frac{1}{4}$  inches and  $\frac{3}{4}$  of an inch in thickness, ground to a flat surface on one side; (20) slender bone pin,  $1\frac{3}{8}$  inches in length, with round head, flat on the upper part and sloped to the junction with the shaft of the pin; (21) bronze pin, broken,  $1\frac{1}{8}$  inches in length, the head flat, and rounded to the top; (22) bronze pin,  $4\frac{1}{4}$  inches in length, with swivel head-ring  $\frac{5}{8}$  inch in diameter.

Pottery and Bone and Stone Implements from a dun at Geirisclett, viz., (1) triangular fragment,  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches, of the bulge of a craggan-like vessel, ornamented with a band of oblique lines impinging on the line of the bulge, and triangles filled with lines drawn parallel to one side below that line; (2) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches, upper part plain, lower part ornamented with a band of three horizontal lines crossed by oblique lines; (3) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches, of the upper part of a vessel with everted lip, ornamented on the exterior surface by a chevrony pattern of two parallel lines; (4) triangular fragment,  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches, of a vessel of reddish clay, ornamented above a horizontal line with irregular oblique lines and below it with a row of short linear impressions; (5) triangular fragment, 3 by 2 inches, of a large vessel of greyish clay, ornamented on the exterior by a horizontal moulding half an inch in width, roughly indented at intervals of half an inch by oblique indentations; (6) whorl of pottery (broken),  $1\frac{3}{4}$  inches in diameter; (7) bone pin, 3 inches in length, the

head-end simply ground smooth; (8) bone implement,  $3\frac{1}{2}$  inches in length, somewhat flattened, with rounded sides, one end pointed, the other spatulated; (9) bone pin or bodkin,  $3\frac{1}{8}$  inches in length, expanding at the head to half an inch in breadth, with a circular hole an eighth of an inch in diameter; (10) flattened tool of bone, the point end broken away, the part remaining  $3\frac{1}{2}$  inches in length by a quarter of an inch in width at the fractured end and five-eighths of an inch at the other end, which is cut at both sides into an ornamental head an inch in length; (11) bone pin,  $2\frac{1}{8}$  inches in length, with a very neatly cut head  $\frac{3}{4}$  of an inch in length, lozenge-shaped in cross section and the four sides cut into lozenge shape with triangular spaces between; (12) tine of an antler of red-deer, 4 inches in length, shaped as a handle for some iron instrument, which has been riveted into a slot in the wider end  $\frac{3}{4}$  of an inch in width and  $1\frac{1}{2}$  inches in depth, in which an iron rivet remains: at  $1\frac{1}{2}$  inches from the point end a deep cut has been made in one side of the tine; (13-14) two very sharp-pointed borers, made of splinters of bone, 2 inches in length, and the points ground fine; (15) borer with fine point,  $1\frac{1}{4}$  inches in length, made of a sheep-shank bone with part of the joint left to serve as a handle; (16) oval pebble of quartzite,  $2\frac{1}{2}$  by 2 inches and  $\frac{1}{2}$  of an inch in thickness, with an oblique hollow  $1\frac{1}{4}$  inches in length on one of its flat sides.

Pottery from a long cist at Geirisclett, viz., (1) fragment,  $2\frac{1}{4}$  by  $1\frac{1}{4}$  inches, of a vessel of coarse clay, ornamented between two horizontal lines, above and below, with a band  $1\frac{1}{4}$  inches in width of eight parallel chevrons lines about an eighth of an inch apart, with irregularly scored oblique lines between the chevrons; (2) fragment,  $3\frac{1}{4}$  by  $2\frac{1}{4}$  inches, of the upper part of a vessel like a cinerary urn, with a bold triangular moulding round the exterior immediately under the lip, otherwise plain; (3) small fragment, less than an inch square, with three parallel patterns like the conventional palm-leaf, consisting of parallel oblique lines closely set at the same angle on both sides of a



stem-line; (4) fragment, 2 by  $1\frac{1}{2}$  inches, of the side of a beaker-like vessel, ornamented with two horizontal bands of impressed lines of twisted cord with a narrow band of two rows of punctured dots between; (5) fragment,  $1\frac{1}{2}$  by  $\frac{3}{4}$  inches, of a similar vessel with similar ornament.

Pottery from a Dun at Eilean Maleit, viz., (1) fragment,  $3\frac{1}{2}$  by  $2\frac{1}{2}$  inches, of the upper part of a large vessel of coarse reddish clay, with everted lip, ornamented by a band of wavy pattern in relief immediately under the lip, and repeated 2 inches lower down; (2) whorl-like fragment of reddish clay (broken),  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches; (3) fragment, 2 by  $1\frac{1}{2}$  inches, of a vessel of greyish clay, ornamented under a plain space by a band of wavy pattern in relief over a broad band of chevrons ornament with the triangles between the chevrons filled with parallel lines; (4) triangular fragment, 2 by  $1\frac{3}{4}$  inches, with a line of wavy ornament in relief, otherwise plain; (5) fragment, 2 by  $1\frac{3}{4}$  inches, with a broken semicircle  $1\frac{3}{4}$  inches in diameter in relief.

Pottery and Marked Pebble, from a Dun at Buaile Risary, viz., (1) small cup or crucible,  $1\frac{1}{4}$  inches in diameter, the bottom rounded, the cavity half an inch in width and  $\frac{1}{2}$  of an inch in depth; (2) fragment of a small cup or crucible, with flat bottom,  $1\frac{1}{2}$  inches in diameter, the sides broken away at  $\frac{1}{4}$  of an inch in height; (3) oblong water-worn pebble,  $1\frac{1}{2}$  by  $\frac{3}{4}$  inches, scored on one side with markings like the letters of an Ogham inscription; (4) fragment of a vessel of reddish clay, 2 by  $1\frac{1}{2}$  inches, with plain everted lip 1 inch in width, ornamented under the lip with vertical parallel lines about half an inch apart, with rows of impressed dots between; (5) fragment of the bulge of a vessel of greyish clay,  $2\frac{1}{4}$  by 2 inches, smooth on the exterior, and ornamented by a pair of triangles outlined by two parallel lines with crossing lines between them impinging on a horizontal band of two parallel lines.

Pottery from the Dun of Rudh' an Duin, Vallay, viz., (1) loop-

handle of a vessel of coarse red clay, unglazed, 4 inches in length by  $\frac{3}{4}$  inch in thickness; (2) fragment of a vessel of red clay,  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches, ornamented with a rounded moulding, crossed by short impressed vertical lines about a quarter of an inch apart; (3) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{2}$  inches, of an oblong narrow crucible  $1\frac{1}{2}$  inches in depth and only  $\frac{1}{2}$  inch in width, the length unascertainable on account of the break; (4) fragment,  $1\frac{3}{4}$  by  $1\frac{1}{4}$  inches, of the upper part of a vessel of greyish clay with a flat lip  $\frac{1}{2}$  inch in width, ornamented on the flat upper surface with impressed lines as of the teeth of a comb, crossing from side to side about an eighth of an inch apart; (5) fragment,  $1\frac{1}{2}$  by 1 inch, of a vessel with flattish, slightly rounded lip, ornamented by a row of concave impressions about  $\frac{1}{4}$  inch in diameter; (6) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches, of a craggan-like vessel, ornamented with a flattish, slightly rounded moulding  $\frac{1}{4}$  inch in width, crossed by diagonal lines about a tenth of an inch apart; (7) fragment,  $1\frac{3}{4}$  by  $1\frac{1}{4}$  inches, of the bulge of a vessel of red clay, crossed by a slight moulding  $\frac{1}{4}$  inch in width, impressed with indented hollows as if made by the thumb-nail.

Pottery, Implements of Stone and Bone, Bronze and Bone Pins and Needles, from the sandhill site of the Cattle-fold, Vallay, viz., (1) fragment,  $\frac{3}{4}$  by  $\frac{3}{4}$  inch, ornamented with parallel horizontal lines  $\frac{1}{4}$  inch apart, and rows of dots between; (2) fragment, 3 by 2 inches, of a large vessel of reddish clay, with everted lip (broken), and a band of wavy ornament in relief under the lip; (3) fragment, 2 by 2 inches of a craggan-like vessel, scored with vertical lines radiating fanwise from the neck to the bulge; (4) fragment, 1 by  $\frac{1}{2}$  inch, of a vessel of red clay, ornamented with slight mouldings and short scored lines about an eighth of an inch apart in the hollows between; (5) triangular fragment, 1 inch in length, ornamented with parallel rows of dots about  $\frac{1}{4}$  inch apart; (6) fragment,  $1\frac{1}{4}$  by 1 inch, of the upper part of a vessel of greyish clay, with everted lip, and two parallel rows of dots nearly  $\frac{1}{4}$  inch apart under the lip; (7) fragment, 2 by 2 inches, of the upper part of a vessel of brownish clay, with everted lip (broken).



ornamented on the lip and the bulge with parallel horizontal lines of impressed dots about  $\frac{1}{2}$  inch apart ; (8) fragment,  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches, of the bulge of a vessel of reddish clay, ornamented with rows of large impressed dots with lines, and scored lines drawn, apparently with the tool that impressed the dots, from dot to dot ; (9) bone pin,  $4\frac{1}{2}$  inches in length and  $\frac{3}{8}$  inch in thickness near the head, which is bevelled off to about  $\frac{1}{4}$  inch ; (10) bone pin,  $4\frac{1}{2}$  inches in length, the head rounded off ; (11) bone pin,  $2\frac{3}{4}$  inches in length, the head rounded off ; (12) bone pin,  $2\frac{3}{4}$  inches in length, the head cut off flat ; (13) slender bone pin, 2 inches in length, the head slightly bulbous at one side ; (14) bone pin,  $2\frac{3}{4}$  inches in length, a splinter of bone slightly shaped and sharpened obliquely from one side ; (15) spatula-shaped tool of bone,  $3\frac{1}{4}$  inches in length by  $\frac{1}{2}$  inch wide in the widest part near the point, which tapers from one side, the butt end being rounded and pierced with a small hole for suspension ; (16) small cylinder of bone,  $1\frac{1}{2}$  inches in length and about  $\frac{1}{2}$  inch in diameter, perforated throughout its length ; (17) needle of bone, 3 inches in length, with flattened square-ended head, pierced with a round eye ; (18) needle of bone,  $2\frac{1}{4}$  inches in length, slightly bent towards the point, the head flattened and ovally rounded off, and pierced with an oval eye ; (19) needle of bone,  $2\frac{1}{4}$  inches in length, the head flattened and ovally rounded off, and pierced with an oval eye ; (20) needle of bronze,  $1\frac{1}{2}$  inches in length, with a slightly oval eye ; (21) needle of bronze,  $1\frac{1}{4}$  inches in length, thinner, and with an oval eye ; (22) pin of bronze,  $3\frac{1}{2}$  inches in length, with bulbous and slightly conical head ; (23) ring-headed pin of bronze,  $3\frac{1}{2}$  inches in length, the shank rounded in the middle of its length and square in section towards the point end, flattening out and expanding in width towards the head, the flat part ornamented with a row of small circles with central dots, a ring  $\frac{3}{4}$  inch in diameter swings in the loop of the head of the pin ; (24) weaving comb of bone, 4 inches in length by  $1\frac{1}{2}$  in greatest breadth and  $\frac{1}{2}$  in thickness, flat on both sides, with four teeth and two stumps remaining ; (25) frag-

ment,  $2\frac{1}{2}$  by  $1\frac{1}{4}$  inches, of the brim of a vessel (or cup) of steatite, with flattened lip; (26) rounded pebble of mica-schist, 2 inches in diameter, and about an inch in thickness, with slightly indented hollows of about 1 inch in diameter in each of its flat sides.

From other localities in Vallay, (1) whorl of whitish stone,  $1\frac{1}{2}$  inches in diameter and half an inch in thickness; (2) domical-shaped whorl of steatite,  $1\frac{1}{4}$  inches in diameter and  $\frac{3}{8}$  in thickness; (3) whorl of claystone,  $1\frac{1}{4}$  inches in diameter and  $\frac{1}{4}$  inch in thickness; (4) whorl of sandstone,  $1\frac{3}{8}$  inches in diameter and  $\frac{1}{4}$  inch in thickness; (5) whorl of sandstone,  $1\frac{7}{8}$  inches in diameter and an inch in thickness; (6) bone cylinder,  $2\frac{1}{4}$  inches in length and half an inch in diameter, made of the hollow bone of a large bird; (7) slender bone pin,  $2\frac{1}{2}$  inches in length, with flat oval expanding head; (8) bone pin,  $2\frac{1}{4}$  inches in length, with oval head, cut square in the lower edge.

Implements of Bone from sandhill sites at Bellocbhan, viz., (1) whorl of cetacean bone, oval,  $2\frac{1}{2}$  by  $1\frac{1}{4}$  inches, pierced by a central hole a quarter of an inch in diameter; (2) solid piece of deer-horn,  $1\frac{1}{4}$  inches in length and  $\frac{3}{8}$  of an inch in diameter, one end worn down for an inch in length to half its diameter by use as a pivot; (3) solid piece of deer-horn,  $2\frac{1}{4}$  inches in length by  $\frac{3}{4}$  inch in diameter, both ends worn down by use as a pivot; (4) solid piece of split bone,  $1\frac{1}{4}$  inches in length by  $\frac{3}{8}$  of an inch in diameter, both ends worn down by use as a pivot; (5) piece of bone, roughly quadrangular,  $2\frac{1}{4}$  inches in length by  $1\frac{1}{4}$  inches in breadth and 1 inch in thickness, pierced endwise by a circular perforation  $\frac{3}{8}$  of an inch in diameter, and having an oval perforation  $1\frac{3}{8}$  inches in length and 1 inch in width through the middle of the thickness of the bone, the inside of which is worn smooth as if by friction; (6) pin of bone,  $2\frac{3}{4}$  inches in length, the head flat, ovally rounded off and slightly turned to one side; (7) pin made from a splinter of a bird's bone,  $2\frac{3}{8}$  inches in length, the head ovally rounded off and ground flat on one face; (8) netting needle of bone,  $1\frac{3}{8}$  inches in length, tapering to both ends and pierced in the middle by a circular



eye about a tenth of an inch in diameter ; (9) borer of bone,  $3\frac{1}{2}$  inches in length, made of a shank bone, the joint-end broken.

Miscellaneous objects from the sandhill sites at Udal, viz., (1) whorl of greyish sandstone,  $2\frac{1}{2}$  inches in diameter and  $\frac{1}{4}$  inch in thickness, with a central hole  $\frac{1}{4}$  of an inch in diameter ; (2) octagonal pin-head or button of bronze,  $1\frac{1}{4}$  inches in diameter, ornamented round the margin by a gilt trefoil in each angle and hatched lines between ; (3) portion of the upper part of a narrow-necked jar of greyish white clay, 2 inches in height, including the whole of the expanding brim, widening upwards from  $1\frac{1}{2}$  inches to  $1\frac{3}{4}$  inches in diameter, and rising to  $1\frac{1}{2}$  inches above the globular bulge of the jar ; (4) piece of a steatite cup or vessel, 3 by  $2\frac{1}{4}$  inches and  $\frac{3}{4}$  of an inch thick ; (5) burr of an antler of red-deer sawn short off ; (6) solid cylindrical piece of bone or deer-horn, 3 inches in length and  $\frac{3}{4}$  inch in diameter, with both ends worn down by use as a pivot ; (7) bone pin made from a splinter,  $3\frac{3}{4}$  inches in length, half an inch in width at the head, which is rounded off and pierced by a circular hole  $\frac{1}{4}$  inch in diameter, the sides tapering regularly from head to point, ornamented on the convex side by five groups of two double lines incised across at intervals, lessening from head to point ; (8-10) three pins made from splinters of bone, 3,  $2\frac{1}{4}$ , and  $2\frac{1}{2}$  inches in length, with unfinished heads ; (11) well-made and slender bone pin,  $2\frac{5}{8}$  inches in length, with flat circular projecting head ; (12) bone needle,  $1\frac{1}{2}$  inches in length, flattened in the upper part, and with a circular eye.

Miscellaneous objects from sandhill sites near An Corran, in the south-east corner of Boreray, viz., (1) part of a bronze pin,  $1\frac{1}{2}$  inches in length, with globular head ; (2) part of a bronze pin,  $1\frac{1}{4}$  inches in length, with polygonal head ornamented with dots ; (3) needle of bronze,  $2\frac{3}{4}$  inches in length, with a head like a modern darning needle ; (4) pin of brass or bronze,  $2\frac{1}{4}$  inches in length, with a polygonal head ornamented with dots ; (5) five pins of brass of different sizes, from  $2\frac{1}{2}$  to  $1\frac{1}{2}$  inches, with globular heads of twisted wire ; (6) thirteen

smaller brass pins of modern form, with globular or flattened heads; (7) iron rivet, lozenge-shaped at one end, rounded at the other; (8) silver button, half an inch square, with inscription in Irish lettering.

CLANN NAN GAEL.

From Dun a' Ghallain, (1) iron knife, the blade 3 inches in length and the handle 2 inches, having a loop a quarter of an inch in diameter at the end for suspension; (2) base portion of a small crucible of clay,  $1\frac{1}{2}$  inches in diameter, rounded in the bottom and vitrified on the outside.

Two Circular Brooches of brass or bronze, from Benbecula, one  $2\frac{1}{2}$  inches in diameter, made of a flat plain ring  $\frac{3}{4}$  inch wide, the pin having a loop-head loosely working on a part of the brooch cut into on both sides for the purpose, leaving a narrow tongue to pass through the loop; the other from Skellor,  $2\frac{1}{4}$  inches diameter, and similarly plain.

Brooch of similar type from Heisker, 2 inches in diameter, shaped octagonally.

From Tota Dunaig, Vallay, Polished Stone Axe of felsstone,  $6\frac{1}{2}$  inches in length by  $2\frac{1}{2}$  inches across the cutting face and  $1\frac{1}{2}$  across the butt end, oval in section, edges slightly planed, fractured at cutting edge and butt.

Four Home-made Shuttles of Wood, from different localities, viz., (1) from Hougary, North Uist,  $10\frac{1}{2}$  inches in length, with a cavity 4 inches long in the central part for the pirn, which is a piece of a reed or stalk of hemlock on which the thread is wound, rotating on an axle made of a splinter of wood, as the thread is drawn off through a hole in the side of the shuttle; (2) from Hougary, similar shuttle,  $10\frac{1}{4}$  inches in length; (3) from Cosles, Tiree, similar shuttle,  $11\frac{1}{2}$  inches in length; (4) from Pabbay, near Barra, similar shuttle,  $8\frac{1}{2}$  inches in length, with a sheep-shank bone for a pirn, rotating on a wire.

Implements, etc., of neo-archaic types still in use, or in use recently in the island of North Uist and other parts of the Hebrides—one-



stilted plough (*risteal*) with sickle-shaped coulter; peat-spade (*treisger*), with oblong blade, having a knife-like projection at one side; two flails; a rake with four teeth; a dibble (*shiobhag*) with a pin fixed in the side to act as a treader, and a stop; a flounder-spear (*brod-leabag*); a seaweed sickle with notched blade; conical-shaped bag net made of the roots of a grass; basket made of bent-grass from Heisker; horse-collar made of bent-grass; rope made of heather, used for fastening thatch on roofs.

- (3) By Mrs DOUGLAS, Glenlea, Hawthornden, through ALAN REID, F.S.A. Scot.

Finely Polished Axe of brown flint, 6 inches in length by  $2\frac{1}{2}$  inches across the cutting face, tapering to  $1\frac{1}{2}$  inches at the butt, greatest thickness  $1\frac{1}{2}$  inches near the middle, edges planed flat, found in the parish of Kettle, Fife.

Axe of felstone,  $3\frac{1}{2}$  inches in length by  $2\frac{1}{2}$  inches across the cutting face and  $\frac{7}{8}$  inch in greatest thickness, sides planed flat and tapering to  $1\frac{1}{2}$  inches at the butt, which is slightly broken at one side, found at Hennelwell Burn, Aberlemno, Forfarshire.

Perforated Pebble of Grey Sandstone,  $2\frac{1}{2}$  by  $1\frac{1}{2}$  inches, pierced in the centre by a hole picked from both sides, found in Forfarshire.

- (4) By GEORGE C. MURRAY, of the Hong-Kong and Shanghai Bank, Hoilo, Philippine Islands.

A Coat of Chain Mail and Plates of Horn, from the Philippine Islands.

- (5) By J. MAITLAND THOMSON, F.S.A. Scot., the Editor.

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 Medical Journal*, 1912.
- (13) By WALTER J. KAYE, jun., F.S.A. Scot.,  
*Que sont les Enceintes à gros blocs de Grasse (Alpes Maritimes) ?  
 Note sur les Camps des Alpes Maritimes, par Paul Goby.*
- (14) By JAMES BARRON, F.S.A. Scot., the Author.  
*The Northern Institution and its Leading Members.* 8vo. pp. 36.



There were Exhibited :—

(1) By D. HAY FLEMING, LL.D., F.S.A. Scot.

A Heraldic Button, a "Pirlie Pig," and a Beggar's Badge from St Andrews. [See the subsequent Communication by Dr D. Hay Fleming.]

(2) By Mr JAMES SHARP, Carcant, Heriot, Midlothian.

A remarkable collection made from the farm of Overbowden, consisting of flint arrowheads, of which 15 are hollow-based and lop-sided, scrapers, pistol-flints, whorls, and a half of a polished stone hammer, etc. [See the subsequent Communication by Mr Sharp.]

The following Communications were read :—

## I.

NOTICE OF THE DISCOVERY OF TWO DRINKING-CUP URNS IN  
A SHORT CIST AT MAINS OF LESLIE, ABERDEENSHIRE. BY  
J. GRAHAM CALLANDER, *Curator of the Museum.*

Near the summit of a small cultivated hill in the parish of Premnay, Aberdeenshire, called the Hawk Hill on the O.S. map, a name now apparently forgotten in the locality, a short cist containing a beaker urn, and the skeletal remains of a man of about middle age lying on the right side and facing the south, was discovered in November 1906. A second grave of slabs, from which a beaker urn was recovered, was found in April 1908, about 18 inches distant from the first. The field in which they were found forms part of the farm of Mains of Leslie, and accounts of the discoveries are to be seen in our *Proceedings*, vols. xli. p. 116 and xliii. p. 76. I am now able to record the exposure of a third slab-lined grave at the same place, which yielded two beaker urns. Fortunately I heard of the discovery of the first two cists within a day of their exposure, and so was able to get a fairly good record of both. I was less fortunate with the third, because, although I had asked that any future discoveries which might happen to be made might be notified to me, and although the third grave was found two or three days after my visit to the second, it was three years before I heard of it, by which time the discoverer, a farm servant, had left the locality, and the two urns had passed into the hands of a local collector of antiquities. In this way my information is second-hand.

The grave was very similar in structure to the other two, which were formed of finely split slabs of the local Correen stone, andalusite mica-schist, set up on edge, and covered by similar slabs. They measured about 41 inches by 28 by 20, and 32 inches by 20 by 13. No measurements of the third grave were taken. It was found within



a few feet of the others, and like them was full of fine soil, which had percolated through the joints of the cover stones, but as this soil was carelessly thrown out with a spade, the two urns were smashed. They had been placed in opposite diagonal corners, but whether any osseous fragments or any other relics accompanied them was not noticed. While the first cist contained a finely preserved skull and other bones, any human remains which probably had been placed in the second had quite disappeared, and it is not unlikely that the same thing had occurred in the third.

As it is not a common occurrence to find two beaker urns in one grave, it is a pity that the chamber was not measured. I only know of four examples found in Scotland, and these were in Aberdeenshire, two of them being recorded by me in the *Proceedings*, vol. xl. p. 23. The graves were of large size, 6 feet and 5 feet 3 inches in length respectively, and were quite capable of holding the bodies of two adults. The other two were rather smaller, 4 feet 2 inches and 3 feet 10 inches long, but still larger than the generality of short cists. Had the last discovered cist at Mains of Leslie been of greater dimensions than the average example, it would have strengthened the idea that graves of more than average size, and containing more than one beaker, had perhaps enclosed more than one body. But in England, graves have been discovered where more than one beaker were found associated apparently with one body, so that further evidence is required before we can say that a plurality of urns of this type in one cist often implies that more than one person had been buried in it.

As has already been stated, the vessels were broken before their presence was observed, but it has been possible to restore the larger one and the lower half of the smaller.

The larger vessel (fig. 1) is a rather squat example of the drinking-cup or beaker type of urn, and is of a reddish colour. It is about 5½ inches high, the exterior diameter of the mouth is 5½ inches, of the neck 5¼ inches, of the hulse 5½ inches, and of the base 4½ inches,

while the wall is  $\frac{5}{16}$  inch thick. Three zones of design encircle the urn, the first, covering the space from the neck to within  $\frac{3}{8}$  inch of the brim, measures  $1\frac{1}{2}$  inches in breadth; the second, encircling the bulge, is  $1\frac{1}{2}$  inches below the first, and measures  $1\frac{1}{2}$  inches in breadth; and the third, 1 inch from the second and  $\frac{1}{8}$  inch from the base, is



Fig. 4. Urn from the cist at Maine of Leslie. ( $\frac{1}{2}$ .)

1 inch broad. The upper zone is formed by four roughly parallel transverse lines on the upper margin and five similar lines on the lower margin, with a narrow band of hatched lines forming a diamond pattern between. The central zone has a herring-bone design, with the angles to the left, between five transverse lines above and four beneath. The lower zone comprises eight transverse straight lines. The top of the rim, which is curved, has a series of oblique straight lines from left to right impressed upon it.

The smaller urn (fig. 2) is also of the beaker type, but only the lower part along with a small section of the lip has been preserved. It is of a dirty yellow colour, and has been fashioned on more pleasing



lines than the other, while the scheme of decoration is more restrained. It has a more globular lower half, and probably the neck was not so much everted. The vessel is  $5\frac{1}{4}$  inches in diameter at the bulge and  $3\frac{3}{4}$  inches at the base, where it curves out slightly, and the wall is  $\frac{1}{4}$  inch thick. The ornamentation comprises two zones of design, one under the brim and the other round the bulge, while a single line goes round the vessel  $\frac{3}{4}$  inch from the latter band of ornament and  $1\frac{1}{2}$  inch from the base. The top zone of ornamentation, which begins  $\frac{1}{4}$  inch



Fig. 2. Urn from the same cist at Mains of Leslie. (J.)

from the brim, is 1 inch in breadth. It is composed of a herring-bone design, with the angles to the left,  $\frac{3}{4}$  inch broad, with a single marginal line above and two below, under which are crossed lines forming a row of transverse lozenges. The band of ornamentation round the bulge,  $1\frac{1}{2}$  inch broad, is composed of a series of inverted or hanging triangles, filled in with three or four lines parallel to the sides, with their bases impinging, while two transverse lines below the apices form the lower margin, and one straight line and a row of zigzags above it form the upper margin. The rim is devoid of ornament, but is bevelled at an acute angle towards the interior.

The clayey paste of which the urns are made contains the usual small crushed stones, and the design has been impressed on the clay

with the toothed or comb-like implement so often used in the decoration of bronze-age pottery.

The discovery of three short cists almost adjoining shows that this site had been a small cemetery in bronze-age times, and it is quite possible that further discoveries may be made.

The vessel from the first cist is preserved along with the skeleton in the Anatomical Museum at the Marischal College, Aberdeen University; that from the second grave is in the Laird's house, Leith-Hall, and the two just recorded are in the hands of Mr John Reid, shoemaker, Inverurie.

## II.

NOTES ON A HERALDIC BUTTON, A PIRLIE FIG, AND A BEGGAR'S  
BADGE, FROM ST ANDREWS. BY D. HAY FLEMING, LL.D.,  
F.S.A. Scot.

### HERALDIC BUTTON.

When part of the turf of the courtyard of St Andrews Castle was being relaid, on the 8th of November 1909, a flat button was found. Fortunately the keeper of the castle noticed the cinque-foil in the centre, and was struck with its resemblance to the sculpture over the gateway. The button (fig. 1), which is circular, measures fifteen-sixteenths of an inch in diameter. The back is iron and is badly corroded. The front is ivory. In the centre there is a circle three-eighths of an inch in diameter. Outside of the circle, the whole surface of the ivory has been decorated with an engraved pattern; but near the edge the pattern has been worn off, indicating that the button had been long in use, and had possibly been transferred from coat to coat. Inside the circle, a five-cusped opening has been cut out of the ivory, and in the iron thus exposed a cinque-foil has



been inserted, apparently of nicked gold wire. On the back of the button there is a hole in the centre, and in the hole there can still be detected minute particles of cloth or thread. It is not likely that these particles would have been there if the button had had a projecting ring for attaching it to the coat. There may have been a bow over the hole instead; but it rather appears that between the ivory and the iron there was a bit of cloth, of which a tag protruded.

On first seeing this button, it occurred to me that it might have belonged to Archbishop Hamilton, who rebuilt St Andrews Castle, and who was hanged at Stirling on the 7th of April 1571. Its connec-



Fig. 1. Heraldic Button of Ivory.

tion with him would account for its being found in St Andrews Castle, and also for the cinque-foil. That buttons were in use in Scotland in his time is perfectly certain. In the inventory of "the clething, abilyamentis, and uthir graith, of the richt excellent and myehti prince, King James the Fyft," drawn up in 1539, there are many references to buttons of various kinds—"buttonis of the fassoun of the thrissill gold," "buttonis of gold," "buttonis of gold" each "contenand thre orient perle," "buttonis," "buttonis of sewing gold," "buttonis of blak silk," "buttonis of sewing silvir," and "buttonis of silk."<sup>1</sup>

Writing to Henry VIII. from Newcastle in 1545, the Earl of Hert-

<sup>1</sup> Thomson's *Collection of Inventories*, 1815, pp. 31-42.

ford mentioned that a native of Majorea had brought two letters from the King of France addressed to captains in Henry's service, "whiche letters were fynely closed and conveyed in two buttons of silke."<sup>1</sup> Had silk buttons been uncommon at that time, they would hardly have been selected as secret receptacles for compromising letters. In August 1575, that is barely four and a half years after Archbishop Hamilton was hanged, the General Assembly approved of certain regulations, "anent the habite of the ministers and thair wyfes." Among other vanities which they were to eschew were "buttons of silver, gold, or uther mettall."<sup>2</sup> That there were valuable buttons in St Andrews Castle before Hamilton became Archbishop is known from the declaration of John Betoun of Balfour, "sumtyme capitane" of that castle. On the 14th of August 1546, he appeared in Parliament, and, by "his grete aith," declared that, at the time of the slaughter of the Cardinal, his title-deeds, clothes, personal ornaments, the "abulzement" of his wife, of his eldest son, and of his brother-german, were in the Castle, including rings, chains, targets, "buttunis of gold," and other jewels.<sup>3</sup>

In the 1580 edition of Beza's *Icones*, Peter Martyr and Clement Marot have buttons on their clothes. In the 1602 edition of Verheiden's *Effigies*, several of the sixteenth-century men have buttons, circular, and apparently flat, resembling the St Andrews one in shape. Assuming that it belonged to a Hamilton, and to one who lived in the Castle for a period, the most likely owner was either James Lord Hamilton, third Earl of Arran, or the Archbishop. Lord Hamilton resided in the Castle both before and immediately after the Cardinal's slaughter.<sup>4</sup>

<sup>1</sup> *State Papers of Henry the Eighth*, v. 481.

<sup>2</sup> *Books of the Universall Kirk*, i. 335.

<sup>3</sup> *Acts of the Parliaments of Scotland*, II. 474, 475.

<sup>4</sup> Laing's *Knar*, i. 183, 184.



## PIRLIE PIG.

As a pool of water gathered in the east end of the chancel of the ruined church of St Mary of the Rock, better known in St Andrews as the Culdee Chapel, a rubble drain was formed to dry the surface. It was in forming this drain that the pirlie pig (fig. 2) was found on the 1st of November 1909, just inside the church and near the priests' door. Unluckily it was broken, and all the fragments were not



Fig. 2. Pirlie Pig found at  
St Andrews. ( $\frac{1}{2}$ .)



Fig. 3. Pirlie Pig found in  
Kirkcudbright. ( $\frac{1}{2}$ .)

recovered. Those that were found were pieced together by Dr Anderson. Most of it is covered with a lead glaze, yellowish and green in colour. It is onion-shaped,  $3\frac{1}{8}$  inches in height, and the same in diameter at the widest part. The slit is almost 2 inches long, but so narrow that a modern penny will not go through it. This pirlie pig may be assigned to the reign of James VI.

On the 8th of February 1792, in a garden of a house in North Castle Street (then known as the Castle Wynd) in St Andrews, "a small pot was turned up, which seemed to be full of earth, but, being immedi-

ately dashed in pieces, there dropped out 8 gold coins and about 150 silver ones. The gold was clean, though the colour pale. The silver pieces were covered with thick rust, and many of them perfectly friable." Among them were coins of Robert I. and James I. Within a short time many were sold; the gold ones at 12s. each, "and upwards, according to their size"; the silver ones at 1s. each. The latter were "very thin; most of them about the size of a shilling, some of them smaller."<sup>1</sup> The writer does not mention the material of which the "small pot" was made; but from the expression "being immediately dashed in pieces," it may be safely inferred that it was earthenware—perhaps a pirlie pig.

A pirlie pig was recently found under an old clay floor of a house in the long close opening off the High Street (opposite Broughton House) in Kirkcubright. The extreme height of this specimen (fig. 3) is  $3\frac{1}{2}$  inches, the greatest diameter is  $3\frac{3}{8}$  inches, and the breadth across the bottom, which is flat, is  $2\frac{1}{8}$  inches. It has been made of red clay; and there is a dark layer, doubtless due to the firing, on the inner surface. Externally it has been coated with a brownish-yellow glaze, much of which has scaled off. The coins which it contained, or those at least which have been recovered, have been thus identified by Dr George MacDonald:—

Two testoons of Mary—one of 1553, the other of 1556; eleven placks of James IV.; fifteen placks of James V.; eighteen placks of Mary; four bawbees of James V.; thirteen bawbees of Mary; sixty-two hard-heads of Mary or Francis and Mary; two hard-heads of Mary; two small billon coins of Francis I. of France; one penny of Mary.

Another pirlie pig, now in the National Museum, was found in Perth in 1896. It is of reddish earthenware and is not glazed, and contained at least 25 gold coins. About the same time one of brown glazed earthenware was found on the site of the new Municipal Build-

<sup>1</sup> *Old Statistical Account*, xiii. 215, 216.



ings, Edinburgh. Both of these are figured in the *Proceedings* (xxxi. 237), and the figures are here repeated (figs. 4 and 5).

In the Royal Scottish Museum there is a globular pirlie pig of red pottery, with a thick dark-brown glaze. It is 3 inches in diameter, is assigned to the beginning of the eighteenth century, and was dug up in Central Street, London, in 1907. London could well spare this specimen to Edinburgh, for in the Guildhall Museum there are no fewer than fourteen, ranging from the fourteenth century to the eighteenth.<sup>1</sup>



Fig. 4. Pirlie Pig found, full of Gold Coins of Sixteenth Century, at Perth. ( $\frac{1}{2}$ .)



Fig. 5. Pirlie Pig found under the Municipal Buildings, Edinburgh. ( $\frac{1}{2}$ .)

Until thirty or forty years ago there was a good demand for modern pirlie pigs. Many were modelled like a chest of drawers, others like an old man, some like "a clockin' hen." These were generally glazed brown. More artistic ones were in the form of apples and oranges, and were coloured like the natural fruit.

Jamieson gives two spellings, "pirlie pig" and "purlie pig," as current in the north of Scotland; and "pinner pig," in the west. "The same kind of money-box is used in Sweden," he says, "and called *sparbozza*." Dr W. A. Craigie informs me that the use of "pig," to

<sup>1</sup> *Catalogue of the Collection of London Antiquities*, 1903, pp. 181, 185, 188, 194, 202, 204, 224. For this reference I am indebted to my friend Mr Alexander Hutcheson.

denote an earthenware pot or jar or other vessel, is found in northern English and Scottish from about the middle of the fifteenth century; and is even used of a cinerary urn by Bellenden and Stewart.<sup>1</sup> "Pirlie pig" does not appear to have been found earlier than the nineteenth century. Of "pig," as applied to pottery, Sir James Murray, in the *Oxford English Dictionary*, says "origin unknown," and compares the English "piggin," a small pail, etc.; but it is not



Fig. 6. Beggar's Badge found near St Andrews.

impossible that it may be the same as the ordinary word "pig," and have been originally applied to drinking or other vessels made in the form of a pig. There is a "Sussex pig" of this description. Indeed, a seventeenth-century pirlie pig in the Guildhall Museum is in the form of a Sussex pig; the glaze is reddish with yellow patches. Dr Craigie also states that the Frisian *baerch*, the ordinary word for "pig," is also applied to a pirlie pig made in the shape of the animal.

#### BEGGAR'S BADGE.

A few years ago (I cannot give the precise date), a beggar's badge (fig. 6) was found in a field of Balmungo, near St Andrews. It is

<sup>1</sup> Bellenden's *History and Chronicles of Scotland*, 1821, ii. 346; Stewart's *Built of the Chronicles of Scotland*, 1859, i. 244.



oval in shape, measuring  $2\frac{1}{2}$  inches by 2 inches. In the centre it bears the figure of St Andrew holding his cross in front of him. The cross is in relief, and so is the outline of the saint. Immediately over his head there is a date in Arabic numerals, apparently 1801; the last figure is a little uncertain. Above the date is the place-name "St Andrews"; and below the saint's feet the word "Parish." The letters and figures are all in relief. Two rows of small circles fill the spaces between the words "St Andrews" and "Parish." A rudely incised "G" has been cut on the dexter side. Below the word "Parish" a hole has been bored right through the badge, doubtless for a cord by which it might be attached to the beggar's coat or hung round his neck. Perhaps the beggar was blind or could not read, and did not know that he was wearing the badge upside down, though the feet of the saint were uppermost. The back of the badge is quite plain.

In the municipal archives of St Andrews there is a document indorsed "Resolution concerning Vagrants." The document itself runs thus:—

"St Andrews 20 May 1805.

"Sederunt

"The Right Hon<sup>ble</sup> the Earl of Kellie

Doctor Hunter

Mr Cook

Mr Cha<sup>s</sup> Dempster

Robert Richard

Cathcart Dempster

Doctor Melville

John Wishart

Rob<sup>t</sup> Key

John Brown

David Wemyss

Andrew Walker

Alexander Coupar

Andrew Wallace

George Mitchell

Mr Smith.

Doctor Adamson

John Gunn

George Hutton

James Thomson

Mr Meldrum

"The Earl of Kellie, Preses.

"There was read, in presence of the meeting, a resolution of the Sheriff-depute of Fife and Justices of Peace of this county, conveyed at a meeting of Quarter Sessions at Cupar, the seventh day of May current, relative to preventing vagrants, sturdy beggars, and others strolling (*sic*) about the country.

"The meeting resolve that they will do every thing in their power to support the Sheriff and Justices of the county in expelling all beggars and

strollers, who cannot give a proper account of themselves, from the bounds of this parish.

"Resolve, secondly, that they will not give alms to any persons of the above description.

"Resolve, thirdly, that they will supply the begging poor of this parish with badges, and will give alms to no poor person who is not furnished with such badge.

"The Magistrates of St Andrews, being present at the meeting, they resolve and agree to give every aid and assistance in their power to enforce the regulation with respect to the classes of people before mentioned, and that they will prosecute with the utmost rigour all harbourers of vagrants within the royalty of this city.

"The meeting resolve that these resolutions shall be carried rigorously (*sic*) into effect from and after the third day of June next.

"The magistrates and gentlemen present do hereby return their thanks to the Right Hon<sup>ble</sup> the Earl of Kellie for the attention he has bestowed upon this matter, and at same time request that his lordship will return their thanks to the Sheriff of the county and Preses of the Quarter Sessions, for their exertions in so necessary regulations respecting the before mentioned business (*sic*).

KELLIE P."

In the National Museum there are nearly a dozen beggars' badges, several of which were described in 1887 by Sir James Balfour Paul,<sup>1</sup> who drew attention to the Act of Parliament of 12th March 1424-5, which ordained that "na thiggar be tholyt to thyg nother in burgh nor to land, betwix xiiii and lxx yeris of age," unless the council of the town or commons of the country saw that they could not win their living otherwise; and, in that case, they were to have "a certane takyn" granted by the sheriff for the landward, and by the aldermen and bailies for the burghs. Those who had "na taikynnis" were to be charged to work, under pain of burning on the cheek and banishment.<sup>2</sup>

<sup>1</sup> *Proceedings of the Society of Antiquaries of Scotland*, xxi. 169-179.

<sup>2</sup> *Acts of the Parliaments of Scotland*, ii. 8.



## III.

## LOCH-IN-DORB, AN ANCIENT ROYAL FORTRESS.

By A. D. CUMMING, F.S.A., Scot.

Standing bare, ruinous, and lonely, amid black, forbidding hills, frowned on by grey, weatherbeaten rocks, and washed by the sluggish waves of the peaty lake, in a region well-nigh inaccessible and irresponsible to the reforming zeal of the later Scottish kings, it appears a strange perversion of history that the chief title of the island castle of Loch-in-dorb to a place in history should be due to its close associations with the early Plantagenet kings of England. Bare and bleak as the surrounding country now appears, in comparatively recent times it was covered with one dense forest of pine, oak, birch, and hazel, from the Spey to the Findhorn. There is clear evidence that the forest was destroyed by fire, since in many places in the neighbourhood may be seen black stretches of moss, utterly devoid of vegetation, covered with thousands of charred tree stumps. How this wanton destruction occurred, history does not record.<sup>1</sup>

This wooded country was called the Forest of Leanich and Braemorsy. Its suitability for a royal hunting domain was seen by King Alexander II., who, in 1236, exchanged with Andrew, Bishop

<sup>1</sup> Tradition says that in the days of Queen Mary a chief in the uplands of Strath-spey tarried long amid the pleasures of the Court at Holyrood, while his lady pined in her Highland keep. At last, in despair, she despatched a trusty servitor to Edinburgh to seek her lord, giving him strict injunctions to treasure well the first queries with which his chief might address him. The mission was duly accomplished, and on his return the benchman was ushered into his lady's presence. In answer to her eager questions, he informed her that his chief had first inquired as to the state of his woods, in which he took great pride. He then questioned him as to the welfare of two favourite staghounds, while the last inquiry was as to the health of his lady. Transported with anger and jealousy that woods and hounds should rank in her husband's mind before herself, she forthwith ordered the woods to be set fire to, while the favourite hounds were immediately slaughtered.

of Moray, the lands of Fynlarg (near the church of Inverallan) for this forest.

Loch-in-dorb is two miles long, about two-thirds of a mile broad, and the surface of the water is 969 feet above sea-level. The island on which the Castle is built is more than an acre in extent, and bears evident traces of being partly artificial. In this it resembles Loch-an-Eilan and Loch Moy in the same province.<sup>1</sup>

Probably the original stronghold was a crannog, or fortified retreat, which in peaceful times might be used as a hunting shelter by the Caledonian kings who followed the chase in the surrounding forests. Afterwards it became the stronghold of the Comyns, then the most powerful clan in the Highlands. From public records, we learn that Black John Comyn of Badenoch, Governor of Scotland, died in his Castle of Loch-in-dorb in 1300. His son, the notable claimant to the Scottish throne, was slain by Bruce at Dumfries. His son, John, in turn possessed Loch-in-dorb until his death in 1326, and in him came to an end the direct line of a family once the most populous and powerful in Scotland.

When Edward I. of England returned from Flanders to crush Wallace, he invaded Scotland with a large army of English, Welsh, Irish, and Gascons, and, penetrating to Moray, took up his abode in the Castle of Loch-in-dorb. As Andrew of Wyntoun tells—

" And owre the Mownth (Grampians) then also fast  
Till Lowchyndorbe then stracht he past  
There swjourned a quhile he bade  
Quhill he the North all wonnyn had."

Having settled there on 25th September 1303, he despatched his forces against the opposing strongholds of the north. Those of

<sup>1</sup> In the statistical account of the parish of Cromdale of 1791, it is stated that—  
"Great rafts or planks of oak, by the beating of the waters against the old walls, occasionally make their appearance, which confirms an opinion entertained of the place that it had been originally built upon an artificial island."



Inverness, Nairn, Forres, and Elgin surrendered at once, and the strong Castle of Urquhart, on Loch Ness, after a long siege, also capitulated to "The Hammer of the Scottish Nation." Fordoun relates that during Edward's residence here, the northern parts of the kingdom submitted to him. The conditions as first laid down as a basis for treating of submission were extremely hard, and many of the Highland chiefs, like the bard of Wales, must have cursed in their hearts Edward of the long shanks.

But when the submissions were duly accomplished, Edward entertained the vanquished chiefs right royally. Long and strenuous days were spent in hunting in the Royal forests of Leanich and Braemoray, while by night the island rang with revelry. Edward left the Castle in December 1303, and spent the winter in Dunfermline.

The Castle bears such a strong resemblance to the mediæval military fortresses in England and Wales, that we are justified (apart from the vague evidence of tradition) in assuming that it was entirely rebuilt, or, as Tytler suggests, had extensive additions made under the orders of Edward, between the close of 1303 and the beginning of 1306. Its irregular quadrangular shape, curtain walls, and strong circular towers, bell-shaped at the base (one commanding the entrance), would in England at once rank it amongst the "Edwardian" castles.<sup>1</sup>

The magnificent gateway on the east side, built of freestone, was a pointed arch of the early English style. The walls were built of whinstone and granite. According to Sir Thomas Dick Lauder,

<sup>1</sup> Dr Mackintosh, in his *History of Civilisation in Scotland*, vol. i. p. 247, writes: "During this period a new form of defensive work was gradually introduced, usually called the Norman type of castle. The earliest remains of castles of this style in Scotland belong to the thirteenth century, and the best examples of them were the castles of Loch-in-dorb, Hermitage, Bothwell, Kildrumny, Caerlaverock, and Dirlston. These appear to have been built in the latter half of the thirteenth century. Massive walls of enormous strength were the chief features of these structures, but they presented little distinctive art characteristics, as strength and defence was the original idea and end contemplated by their owners."

"the lime used in the building of the castle was brought in the state of stone in creels on horses' backs from the quarries near to Grantown, and burned at limekilns on the opposite side of the hill from the loch."

The massive iron gate (one of the few distinctive Scottish "yetts" now in existence) which guarded the entrance, may still be seen at Cawdor Castle.

The outer walls were seven feet thick, and are still, in spite of the "gnawing teeth of time," almost 30 feet in height. Within the inner walls were the keep, banqueting hall, chapel, and domestic offices. Nor were dungeons, those necessary adjuncts of mediæval strongholds, wanting.

The most notable event in the history of Loch-in-dorb was its siege by Sir Andrew Moray, Regent of Scotland, and its relief by Edward III. of England in 1335. A civil war was raging in Scotland round the rival claims of Edward Baliol and David Bruce to the throne of Scotland. At this time David Bruce was a prisoner in England, while Sir Andrew Moray was Regent of Scotland.

On St Andrew's Day, 1335, the Earl of Athol, who was besieging Christian Bruce, sister of King Robert, in Kildrummie Castle, was surprised and slain in the forest of Braemar. His wife, Catherine de Beaumont, fled for refuge to the Castle of Loch-in-dorb, where she was besieged for seven months by Sir Andrew Moray. All the early historians of Scotland gave prominence to this notable siege and its subsequent raising.

The account given by Hector Boece, Canon of Aberdeen, as translated by Bellenden in *Cronicles of Scotland*, is probably the most complete. John of Fordoun's account is similar; the only difference is his mentioning that Edward of Baliol accompanied the King, and that they brought away "the wife and heir of David, Earl of Athol."

King Edward left Blair Athol on 12th June 1336, and arrived with 500 horsemen at Loch-in-dorb on 15th June. The country was densely wooded, trackless and inhospitable, and many horses were lost on



the way. Both the above historians omit to mention the masterly retreat of Sir Andrew Moray when almost surrounded by the large army of Edward. It is to this feature that Andrew of Wyntoun devotes special attention in Book VIII. of his *Cronykil*. The besieging army lay on the east side of the lake, on a flat peninsula opposite the Castle, and the double ditches and redoubts may still be traced.

"That time the Erlis wyfe Dawy,  
With other ladyis that were lovely,  
Were in Lochindorb lyand,  
And when the King of England  
Herd that so thae ladyis  
Were environed with thare enemies  
He busk'd to rescue them thane  
With twenty thousand chosen men."

The force of Sir Andrew Moray, alarmed at the near approach of such a large army, fell into a panic, which was only allayed by the example of perfect coolness set by their leader. He was about to celebrate mass, and would not permit a move until his devotions were ended. At last his steed was led forth, and his men clamoured for him to mount with all haste. He delayed until a broken piece of his armour was repaired.

"He leaped on syne, and in array  
Held welle his folk, and held his way,  
And when the English saw thame there,  
Hold so together all their men  
They followed noucht out of array."

Sir Andrew managed his retreat so skilfully, and availed himself so well of the nature of the ground, that King Edward was entangled in the intricacies of the forest and lost sight of him. The King, believing the enemy to be still in front, pressed on in pursuit till the forest grew thinner, when he saw that he had been outmanœuvred. He camped for the night, and next day returned to Loch-in-dorb, where he stayed for some time. On his departure, he conveyed the Countess

of Atholl and her ladies to a place of safety in the south. He was so enraged at having been baffled by the Regent, that in revenge he ravaged and burned Morayland. Sir Walter Scott styles the masterly retreat of Sir Andrew Moray "one of the finest actions of the period, and most characteristic of Scottish generalship." There is a local tradition to the effect that the besiegers made an attempt to flood the Castle by constructing a dam at the north-west end, where the stream issues from the loch. The barrier, however, proved too weak and broke, several of the besiegers being drowned in the impetuous rush of waters.

A few years later the Castle was the scene of the imprisonment and death of the famous William Bullock. Bullock was an ecclesiastic of obscure birth, but possessed great military talent. When evil days fell upon Baliol, Bullock, who had been his chamberlain, deserted him and his English friends, and for an adequate consideration transferred his allegiance to the Scots, and delivered up the Castle of Cupar, which he commanded. He became a great favourite at court, and was raised to high honours. His enemies, who were neither few nor powerless, procured his arrest on a groundless charge of treason. He was imprisoned within the massive walls of this fortress, and at last flung into the "water-pit" dungeon, where he perished of cold and hunger in 1342.

For twenty-five years afterwards the Castle was used as a State prison. On 15th November 1367 David II. granted to Symon Reid, the Constable of Edinburgh Castle, the forest and Castle of Loch-indorb, which had fallen to him by the forfeiture of the late John Comyn, knight. We have, however, no record of the Constable ever taking possession of the fortress. In 1370, the first year of his reign, King Robert II. gave Badenoch, with the lands, forests, and Castle of Loch-indorb, to his son, Alexander, Earl of Buchan, Lord of Badenoch. "The Wolfe of Badenoch" was a man of huge stature, bold as a lion, but unscrupulous and unprincipled. His fierce, ungovernable temper



and haughty bearing earned him the apt but undesirable sobriquet of "The Wolfe." He was long at bitter enmity with the Church, and did not scruple to issue forth from his insular stronghold and seize the fat lands of the wealthy churchmen of Moray and Badenoch. For these and other even less amiable traits he was excommunicated by the Church of Rome. In deep wrath and mortification, he sallied forth in June 1390, and burned Forres and the beautiful Cathedral Church of Elgin, "The Lantern of the North." In his latter days "The Wolfe" became somewhat tamed, and did penance for his sacrilegious deeds in the Church of the Black Friars at Perth. After his death, the Castle came into possession of his son, who possessed much of the fiery temper and ruthless character of his father.

The last occasion on which Loch-in-dorb came into historical prominence was during the "Douglas Wars." It was then strongly fortified by Archibald Douglas, Earl of Moray, who became possessed of lands in Moray in right of his wife. By this time the Douglas family had become so powerful in Scotland that in wealth and power they not only approached to, but even surpassed, the King himself. At last, in 1455, they broke into open rebellion. Decree of attainder was pronounced against the Earl of Douglas, his mother the Countess Beatrix, and his brother Archibald, Earl of Moray. The treasonable acts specified against Archibald, "pretended" Earl of Moray, were garrisoning and fortifying Loch-in-dorb and Darnaway Castles against the King. On 1st May 1455, the Douglasses were utterly crushed at Arkinholme, and the Earl of Moray was slain. The house of Douglas had now reached its fall, and all its lands were forfeited.

The subsequent history of Loch-in-dorb is comparatively uninteresting. The tragic death of James II. prevented the Earldom of Moray from passing directly into the Royal family, although the estates remained as Crown lands until 1548, when the Earl of Huntly, for his extraordinary valour at the Battle of Pinkie, received a grant of the Earldom of Moray and the Lordship of Abernethy.

About 1612 John Grant of Freuchy (commonly called John of Freuchy), the chief of the Grants, exchanged with George, first Marquis of Huntly, the lands then belonging to the family of Grant in Glenlivet and Strathavon for certain lands in Abernethy and Inverallan, "which were a part of the sixteen davochs of the Lordship of Badenoch, and to which the lake and Castle of Loch-in-dorb are a pertinent." Since this time Loch-in-dorb has remained in the possession of the Grants of Castle Grant, Strathspey.

A peculiar herb, locally termed "Loch-in-dorb kail," springs up annually amid the ruins. It is somewhat similar to the red cabbage, and grows occasionally to a pound in weight. The country people transplant it to their gardens, and use it as greens. It is said to have been originally cultivated by the last occupants of the Castle in a space between the outer and inner walls.

For 455 years Loch-in-dorb Castle has been crumbling in ruins, but even now is magnificent in decay. Its history is in many ways unique. So far as we are aware, it never sheltered a ruling sovereign of Scotland, although members of the Royal house were its repeated possessors. Yet two kings of England resided, held court, and dispensed hospitality within its walls. Built on Scottish soil by a Plantagenet king of England, it fell by command of a Stewart king of Scotland. Its stirring history was over ere many castles accounted old were built; its ruin was accomplished more than a century before the Reformation.



## IV.

## NOTE ON A SCULPTURED STONE AT THE PARISH CHURCH OF BIRSE, ABERDEENSHIRE. By F. C. EELES, F.R.Hist.S., F.S.A. Scot.

The parish church of Birse is situated near the south bank of the Dee, nearly three miles S.E. of Aboyne railway station. Dedicated in the name of St Michael,<sup>1</sup> it was in mediæval times the prebendal church of the Chancellor of the Chapter of Aberdeen Cathedral. The present building was erected in 1779, and there are no remains of the old church. With the exception of an interesting ornamental belfry, dated 1779, of the quaint type which so long survived in Aberdeenshire, the church is devoid of interest, although it retains a certain amount of the refined simplicity characteristic of eighteenth-century work in the north-east of Scotland. Nothing seems to be known about the previous church except that it was thatched with heather. When it was pulled down, a sculptured grave slab was discovered in the foundations, and was built into the outside of the south wall of the churchyard for preservation. It is practically in the manse garden. The accompanying illustration is reproduced from a rubbing (fig. 1). The stone is 5 feet



Fig. 1. Sepulchral Slab at the Church of Birse.

<sup>1</sup> Keith, *View of the Diocese of Aberdeen*, in *Collections for the Shires of Aberdeen and Banff*, Spalding Club, Aberdeen, 1843, p. 634. See also Jervise, *Epitaphs and Inscriptions in the North-East of Scotland*, vol. II., Edinburgh, 1879, pp. 43-49, for a good account of the church and churchyard.

4 inches long by 1 foot 6 inches wide at the top, roughly sloping to about 8 inches wide at the base. As it has been built into a wall with cement partially overflowing the edges, these measurements are not exact, and only represent the size of the exposed part. The surface is rough and uneven, and there has been little or no attempt made to dress it smooth; the carving may be described as partly incised with rough broad lines, partly in relief; it represents a sword by the side of a small cross with another similar cross in an inverted position at the other end of the slab. The sword is of a common type: the blade is wide, with a groove in the upper part, the quillons and handle rather small, the pommel (of which only part remains) large. The blade is 35-36 inches long, the quillons  $10\frac{1}{2}$  inches across, the handle 4 inches long, excluding the pommel. The crosses are small, they have expanding arms, straight at the ends, each arm being about  $3\frac{1}{2}$  to 4 inches long. In each case the incised lines forming the shaft end off, or rather disappear into, the uneven surface of the stone, at a distance of 10 or 11 inches from the intersection of the arms. If the inside line of the shaft of the cross next the sword were produced, it would meet the outside line of the shaft of the cross at the other end of the slab; this cross, being at the narrow end of the slab, occupies most of it, but the shaft may be said to be nearer the sinister than the dexter side of the slab, if we reckon the cross at the top end as being situated upon the sinister side of the sword.

From the fact of the crosses facing opposite ways, we may assume that the slab was recumbent. Slabs bearing a cross and a sword side by side are of course exceedingly common, but the writer cannot recollect another example where there is a second cross in an inverted position. In his paper on "Some Old Crosses and Unlettered Sepulchral Monuments in Aberdeenshire" in the *Proceedings* of this Society for 1910-11, p. 342, Mr James Ritchie illustrates and describes a rude recumbent slab at St Medan's (parish of Fintray) which bears a small



sword with a cross at each end. But in this case both sword and crosses are of a different type, and as the crosses are equal-armed, neither could be described as inverted.

## V.

NOTICE OF A PAIR OF QUERN STONES FOUND AT HIGHLAND DYKES, NEAR FALKIRK, IN 1911. BY MUNGO BUCHANAN, CORR. MEM. S.A. Scot.

At Bonnywood Farm on the grounds of Highland Dykes, belonging to John R. Ure, Esq., a pair of quern stones in splendid condition were found together in the roots of an oak tree which had been blown down during a recent gale. A branch of the root had grown down through the centre holes of the stones, which, by the fall of the tree, exposed them.

The proprietor, on information reaching him, had them removed to a place of safety for preservation.

The quern stones (fig. 1) are made of puddingstone, a pebbly, coarse sandstone of a ferruginous character. The upper one is  $17\frac{1}{2}$  inches in diameter and the under one  $17\frac{3}{4}$  inches in diameter, each having a thickness of 3 inches on their outer margins.

The surface of the under stone is perfectly plain and slightly convex, having a rise of 1 inch from outer margin to the centre, where a hole is pierced through it,  $1\frac{1}{2}$  inches in diameter at top, tapering to 1 inch diameter at bottom, evidently intended to hold a centre pin capable of being adjusted or renewed.

The upper stone also is plain on the bottom, and hollowed out suitably to fit the top of the under stone. On its upper surface a large cup is formed in the centre, with a bold ridge-beading all round the edge, the cup being  $6\frac{1}{2}$  inches wide and 3 inches deep, with straightly tapering sides and having a  $1\frac{1}{2}$  inch hole through the bottom.

A peculiarity noticeable in this stone is the absence from it of any of the usual adaptations for the turning handle. Instead—and perhaps intended for the same purpose—there are two angled ridges similar to and branching from the cup ridge, which radiate from the centre of the stone at an angle of  $22\frac{1}{2}$  degrees. Where they abut upon the cup ridge, they are about  $\frac{1}{4}$  of an inch apart, widening out to  $2\frac{1}{4}$  inches at the margin, and terminate thereon with rounded ends. The inner sides of these ridges are squared, or made vertical, being noticeable in contrast with the flowing lines of the outer sides.



Fig. 1. Quern Stones found at Highland Dykes. (17.)

On visiting the site, to get particulars at first hand, I found the Farm of Bonnywood situated on a rounded projecting knoll, part of the old margin of the Bonny Water which now flows about 50 feet lower and 100 yards south of the farm. The knoll was originally a few feet higher than the 100-foot contour line of the O.S., but the surface was levelled and reduced a little when building the farm steading in 1888.

During this operation it was noticed that on top of the knoll there was a large hollow, showing a circular formation about 50 to 60 feet in diameter, the surrounding margin being at least 9 inches higher



than the interior, and, following the edge of the declivity, the soil of the interior showed distinctly a darker colour than did that of the margin. It is possible the site had been previously occupied, but I could gather no reliable information *re* the finding of any relics.

On the east of the knoll a small burn runs down the steep braeside, through a wood distant about 100 feet from the farm. The querns were found a little down the stream, having apparently lain at the bottom of an undercut in the bank, about 9 inches above the bottom of the channel as now formed, and been washed by its waters, particularly, as erosion is now most active along the east side, in which they were found.

The roots of the tree in falling carried with them a large part of the bank, exposing a depth of 3 feet between bed of channel and the surface. This occurred alongside of a large boulder of whinstone, 4 feet long and 3 feet high, which projects into the stream and which is noticeable as being the only stone of its size in the vicinity. It is apparent that the quern stones had long occupied a position close to the boulder mentioned. Taking this in connection with the fact that when disinterred they were lying together with the lower stone undermost as when in use, it suggests the probability that they had been intentionally placed where found and afterwards forgotten.

## VI.

NOTICE OF A COLLECTION OF FLINT ARROWHEADS AND IMPLEMENTS FOUND ON THE FARM OF OVERHOWDEN, IN THE PARISH OF CHANNELKIRK, BERWICKSHIRE, EXHIBITED TO THE SOCIETY. By JAMES SHARP, CARCANT, HERIOT, MIDLOTHIAN.

The collection of prehistoric implements on loan to the National Museum of Antiquities consists of 17 lop-sided arrowheads of black flint; 16 worked triangular flakes which may be intended for arrowheads; a large triangular spear-head; 4 arrowheads with barbs and stem; 3 leaf-shaped arrowheads; 14 scrapers; 2 large side-scrapers; 3 whorls; 1 polished hammer, broken across at the middle; 1 globular hammer-stone, and a number of flakes of flint of no definite character. They were entirely found on the farm of Overhowden, with the exception of one small leaf-shaped arrowhead, which was found near Heriot, and an arrowhead of American origin. Overhowden is situated in the parish of Channelkirk, county of Berwickshire. It lies about two miles to the west of the Leader, towards which the ground slopes in an easterly direction; it varies in altitude from 800 to 1200 feet above sea-level, and the old Roman road passes through the lower part of the farm.

Two-thirds of the arrowheads and all the lop-sided specimens (fig. 1) were found in one field. In this particular field there is a prehistoric fort composed of a single rampart of a slightly oval shape, and about eighty yards in diameter.

The most of the specimens were secured between two and three hundred yards to the north of the fort, although five were gathered within less than one hundred yards, and one was found immediately inside the ridge in the north part of the enclosure. There has only been one specimen found on the south side of the fort. It is very seldom that a piece of flint is found in this field unworked, or in any



other shape but an arrowhead, which is unusual, as in the tedious search for prehistoric relics there are usually a great many pieces of flint picked up before you chance on a wrought specimen.

There are many ancient forts in this district, but differing from the



Fig. 1. Six of the *Lop-sided Arrowheads* found in the field on Overhowden Farm.

one described in that they have been constructed by a number of circular trenches, one within the other; they also occupy very prominent positions, while the single ramparted fort is situated on practically level ground. No prehistoric remains have been found near these forts.

The remainder of the collection, including stone implements, etc., were gathered from other parts of the farm, the thin soil lying on rock being the most successful searching ground. Probably the absence of subsoil prevents any object dropped on the surface from sinking where the plough cannot turn it up. Perhaps prehistoric man preferred the dry open uplands where he would find the animals of the chase to the marshy lower ground overgrown with brushwood and inhabited by beasts of prey.

From whatever cause, it may be observed that the high district which lies between the Leader and Gala is very prolific of prehistoric implements and rich in the evidence of prehistoric man.

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MONDAY, 13th May 1912.

SHERIFF W. G. SCOTT-MONCRIEFF in the Chair.

A Ballot having been taken, the following were duly elected Fellows :—

MRS LINDSAY GALLOWAY, Kilchrist, Campbeltown.

JAMES INGLIS KER, 162 West Princes Street, Glasgow.

NORMAN DOUGLAS MACKAY, M.B., Ch.B., B.Sc., Dall Avon, Aberfeldy.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors :—

(1) By JOHN FLEMING, Bowerhouse, Oxtou, through A. O. CURLE, *Secretary*.

Adze of grey sandstone, 4 inches in length by  $2\frac{1}{2}$  across the cutting face, broken at the cutting edge, found on the farm of Bowerhouse.

Chisel-shaped Implement of greyish indurated claystone,  $3\frac{1}{2}$  inches in length by 1 inch across the cutting face, tapering to  $\frac{1}{2}$  inch at the rounded butt, found in ploughing at Dass Common, Channelkirk.



(2) By CHARLES E. WHITELAW, F.S.A. Scot.

Corner of a Slab of Red Sandstone having an equal-armed cross incised on it within a circle, found in digging a grave in Coldingham Churchyard in 1904. It is probably a part of a super-altar.

(3) By Rev. ANGUS MACINTYRE, through ERSKINE BEVERIDGE, LL.D., F.S.A. Scot.

Pounder or Hammerstone, a water-worn Pebble 7 inches in length by  $3\frac{1}{2}$  inches in breadth and  $2\frac{3}{4}$  inches in thickness, the ends abraded by use.

Hammerstone,  $5\frac{1}{2}$  inches in length by  $2\frac{1}{2}$  inches in breadth and  $1\frac{1}{2}$  inches in thickness, abraded by use at both ends and on both edges.

Piece of coarse Pottery, unornamented, about 2 inches square.

These were all found in the Earth House on St Kilda.

(4) By ERSKINE BEVERIDGE, LL.D., F.S.A. Scot.

Specimen of Stalagmite, Tooth of a small Elephant, and Two Teeth of Hyena from Kents Cavern, Torquay.

(5) By PERCY W. LAIDLER, F.S.A. Scot.

Collection of Sixteen rudely chipped Implements of reddish indurated sandstone from river gravels in the district of Paarl, South Africa. [See the subsequent Communication by Mr Laidler.]

(6) By the MASTER OF THE ROLLS.

Calendar of State Papers, Domestic, 1677-1678; Calendar of State Papers, America and West Indies, 1701; Acts of the Privy Council of England, Colonial Series, vol. iv., 1745-1766, and vol. v., 1766-1783; Calendar of Fine Rolls, vol. i., 1272-1307, and vol. ii., Edward II., 1307-1319; Calendar of Close Rolls, Henry III., 1237-1242, and

Edward III., 1369-1374; Calendar of Treasury Books, 1676-1679, vol. v., parts 1 and 2; Calendar of Patent Rolls, Edward III., 1358-1361, and Henry V., 1416-1422; Calendar of State Papers, Venetian, 1621-1623.

(7) By HORATIUS R. STORER.

The Medals of Benjamin Rusk, Obstetrician. Reprint from the Journal of the American Medical Association, 1889.

The Medals, Jetons, and Tokens illustrative of Obstetrics and Gynecology. Reprint from New England Medical Monthly, 1887.

The following Articles acquired by the Purchase Committee for the Museum and Library during the session 30th November 1911 to 13th May 1912 were exhibited:—

Flint Knife and Piece of finger-marked Clay dating from the cist in the cairn at Stroanfreggan. [See the previous Communication by Mr John Corrie, F.S.A. Scot., in the *Proceedings*, vol. xlv. p. 482.]

Medal in White Metal commemorating the visit of George IV. to Edinburgh, 1822.

Six Silver Pennies of Edward from the hoard found at Meliendean, Roxburghshire.

Three Charm-stones, one a flattish oval pebble of quartzite,  $2\frac{1}{4}$  by  $2\frac{1}{8}$  inches by  $\frac{3}{8}$  inch in thickness, having on one of its flat faces an obliquely indented groove, the other two egg-shaped, possessed by a reputed witch who died at Bonar Bridge in 1900.

Flat Axe of bronze,  $4\frac{1}{2}$  inches in length by  $2\frac{1}{2}$  across the cutting face, ploughed up at Ancrum Woodhead in 1880.

Urn of food-vessel type, 5 inches in height by 5 inches in diameter, ornamented by impressions of twisted cord and scored triangles and dots, found in a cist near Crieff in 1860.

Ten Communion tokens, various dates from 1775.



The following books for the Library :—

Carmichael's *Grazing and Agrestic Customs in the Outer Hebrides*; *Argyle's Crofts and Farms in the Hebrides*; *Carruthers' Highland Note-Book*; *Ferguson's Rambles in Skye*; *Maxwell's Sports and Adventures in the Highlands*; *Clement's Handbook of Christian Symbols*; *Solway's Corstorphine, a Midlothian Village*; *De Foe's Tour through Great Britain*, 4 vols.; *Stark's Picture of Edinburgh*, 1820; *Trueman's Visit to Edinburgh in 1840*; *Willis's Pencillings by the Way*; *Mackie's Original Description of Holyrood House*; *Bonar's Canongate, Ancient and Modern*; *Grant's Essays on the Superstitions of the Highlanders*, 2 vols.; *Mackintosh's Objects interesting to the Highlands*; *Marchioness of Stafford's Views in Orkney and the North-East Coast*; *Aliquis's Rambles in the Highlands*; *Journal of a Tour in the West Highlands*, by O.W.; *Tour in Skye*, 1840; *A Tour in the Highlands*, 1852; *Fragmenta, Society of Antiquaries of Scotland*; *Allcroft's Earthworks in England*; *Armitage's Early Norman Castles in the British Isles*; *Dalton's Byzantine Archæology*.

There were also exhibited :—

(1) By Rev. D. G. BARRON, F.S.A. Scot.

Stone Object, squarish and perforated in the centre, having incised on each of its flat faces a quadrilateral figure with concave sides and a depression in each corner, from Forfar.

(2) By ROBERT DICKINSON, Longcroft, Oxton, Berwickshire.

Arrowhead with barbs and stem (fig. 1) of dark grey flint,  $3\frac{1}{2}$  inches in length, found in Lauder parish.

Adze of greyish flint (fig. 2),  $3\frac{1}{2}$  inches in length by  $1\frac{1}{2}$  inches across the cutting face and  $\frac{3}{4}$  inch in greatest thickness, found on the farm of Longcroft.



Fig. 1. Arrowhead from Lander. (1.)

Fig. 2. Adze of Flint from Longcroft. (1.)

(3) By ALAN SULLEY, Briarbank, Galashiels.

A collection of fifty-one specimens, chiefly of stone implements and pottery found by himself, mostly in the district around Galashiels. The following list is supplied by Mr Sulley :—

(1) Perforated hammer of red sandstone, with abraded end, found in the débris of an upturned tree at Philiphaugh Fort near Selkirk ; (2) perforated hammer with decoration and abraded by use, found in one of the chambers in the wall of Bow-Castle Broch ; (3) small hammer-stone of a whitish colour, found in a field near Selkirk ;



(4) whetstone of greenish stone found in the same field ; (5) small whetstone from a field at Gattonside, Melrose ; (6) small object of red sandstone with a deep cut on either side, probably a sinker, from the same field ; (7) flat axe mould of soft red sandstone, broken at the base, found in one of the pits at Fort Craigend, Stow ; (8) curious piece of stone with scratchings upon it, from Bowden ; (9) piece of broken slate with incised lines, from Fort Craigend ; (10) cast of a perforated and decorated stone, probably an amulet, from Fort Craigend, Stow ; (11) Stone with similar markings, the perforation of which is broken, found at Torwoodlee Broch ; (12) similar stone with perforation and rings, from Leaderfoot fort ; (13-16) four small perforated stones, probably pendant ornaments, two of which are ornamented, one with incised lines, the other with a ring round the perforation, all from Mosshouses, Earlstoun, turned up by the plough ; (17) stone implement made from a river-worn pebble, with abraded end and a hand grip, from Mosshouses, Earlstoun ; (18-20) three minute implements manufactured from flakes of flint, two of them having saw-like edges, while the third has a very sharp cutting face, found in the midden at Leaderfoot fort along with number 12 ; (21, 22) two scrapers of flint from Mosshouses and Bowden ; (23) small polishing stone of quartz, from Bowden ; (24) small polishing stone of granite, from Leaderfoot fort ; (25) partly polished object of basalt, possibly a knife, from Leaderfoot fort ; (26) small whetstone of yellow sandstone, from the midden at Leaderfoot fort ; (27) polishing stone of basalt having six faces, from a small fort overlooking Cauldshiels Loch, near Galashiels ; (28) small chipped object of grey flint, from a field at Craigsford Mains, Earlstoun ; (29) small polishing stone of a brownish colour, from Craigsford Mains, Earlstoun ; (30) oblong stone having a small boring on either side as if to be a perforated hammer, from Huntley Wood, Earlstoun ; (31) whorl decorated with diverging spirals, found with the amulet at Fort Craigend, Stow ; (32) whorl of a greenish stone ornamented with spirals and a curious

scroll ornament, broken all round the edge, found at Fort Craigend, Stow; (33) small whorl having a piece of wood through central hole, found at Torwoodlee Broch; (34) whorl of thin light-blue slate ornamented with incised lines; found at Mosshouses, Earlston; (35) disc of dark slate ornamented with incised lines, from Mosshouses, Earlston; (36) incised and perforated piece of slate in the form of a barbed spear-head with perforations in the end of the barbs, found in a pit at Caddonlee Fort, near Galashiels; (37) piece of broken "Samian ware" with a perforation, possibly used as a whorl, found in a peat moss overlooking the River Ettrick; (38) plain whorl found at the Rink fort, near Galashiels; (39, 40) two perforated cockle shells, from Leaderfoot fort; (41) piece of very coarse earthenware found in a circular pit at the Rink fort; (41a) fragment of a rude clay pot with a very outstanding lip, found in the remains of a hut circle, Cavers Hill, Ettrick; (42) piece of rude clay pottery showing the potter's wheel marks, found at Craigend; (43) piece of whitish pottery with decorations and perforations, found in a field below Leaderfoot fort; (44) bone needle, turned up by the plough in a field of Craigsford Mains, Earlston; (45-47) two needles of bone and one bone pin, found at Bow Castle Broch; (48) point of a bone instrument from Bow Castle Broch, probably a borer, found in the walling of one of the chambers along with number 47; (49) bone, identified as being the leg bone of a cock, with perforations, found in one of the bogs near the "Yarrow Stanes"; (50) portion of the rib of some large animal cut as a saw, found in the inner fosse of Fort Craigend, Stow; (51) small piece of hollow bone with two perforations, found at a depth of 5 feet 6 inches at Grissel-field, Earlston.

The following Communications were read:—



## I.

THE NETHERBOW PORT. BY THE REV. R. S. MYLNE, B.C.L., F.R.S.E.,  
FELLOW OF THE ACADEMY OF ST LUKE, ROME.

The Netherbow was an important boundary throughout the Middle Ages. Above was the ancient town of Edinburgh; below, the Canon-gate, under the jurisdiction of the Abbot of Holyrood and his bailies. Only in modern times has the jurisdiction of these two sets of magistrates been thrown into one under the Lord Provost of Edinburgh.

The position of this gate was originally fixed by the line of the ancient fortified wall of the town, traces of which still exist, though the increase of the population in early days soon required more space for the accommodation of the citizens. The wall here ran nearly north and south, from the North Loch (now the North British Station) towards the Cowgate; so that the Netherbow faced east and west, and the lower land towards the great Abbey of Holyrood fell under the jurisdiction of the Church.

Many events connected with the history of Edinburgh occurred at the Netherbow. Thus a fierce conflict took place in 1515 at this spot between the Earl of Arran and the Earl of Angus, the supporters of Arran assembling at the Archbishop of Glasgow's house at Blackfriars Wynd. About seventy perished beside the Netherbow before order was restored. In 1519 the citizens shut their gates against the Earl of Arran, when he attempted to influence the election of the Provost.

In 1560 a serious quarrel broke out between the Scottish and French soldiers, and the Provost and his son were slain at the Netherbow by the French troops, who finally retreated down the Canongate.

In 1571 the Castle was held by Sir William Kirkcaldy of Grange for Mary Queen of Scots, and on May 1st the Duke of Chatellerault entered the town with 300 troops. There was much fighting about the Netherbow, and an order was given to construct a second gate a

little higher up than the old gate for the better defence of the town. But there were scenes of joy connected with the Netherbow as well as strife and war. In 1590 King James VI. married Anne of Denmark at Holyrood. The marriage procession paused at the Netherbow to see a representation of Marriage enacted by skilled actors, and a box coated with velvet was let down from the upper part of the gate to the Queen with her initials wrought in goodly precious stones.

For the coronation of King Charles I., in 1633, the Netherbow was decorated with fine pictures by the famous painter Jameson, who died in Edinburgh in 1644. A representation of Mount Parnassus was enacted at the Tron "with a great variety of vegetables, rocks, and other decorations peculiar to mountains." Moreover, the King received a laudatory address from the famous poet, Drummond, of Hawthornden. Altogether the city spent £41,000 (Scottish money) on these various ceremonial exhibitions. King Charles hoped thereby, and hoped in vain, to obtain popularity. He had adopted the famous maxim of his father, "No Bishop, no King," and thought that the introduction of episcopacy would strengthen his feeble hold on the crown of Scotland. But here his judgment was in error, for he utterly failed to understand the sturdy nature of the Scottish people. He thought the moderate and tolerant doctrine of the Church of England was a good nucleus around which the scattered Protestant bodies might rally, and so resist the vast power of the Church of Rome. But the people would not have it so. The Stuart sovereigns were ever unfortunate, and nothing is more pathetic than the ultimate fate of Charles I., so strangely foretold by the *Sortes Virgilianæ*.

"'Seek not to know,' the ghost replied with tears,  
'The sorrows of thy sons in future years.  
This youth, the blissful vision of a day,  
Shall just be shewn on earth, and snatched away.'"

Oliver Cromwell entered Edinburgh in September 1650 at the head of his army, and put the town under martial law. Scenes very



different from the peaceful celebrations at Charles I.'s coronation now took place. Nicol in his well-known diary relates, on September 27th, that "by order of General Cromwell there was three of his own soldiers scourged by the Provost Marshall's men from the Stone Chop to the Netherbow, and back again, for plundering houses within the town." Cromwell's rule was severe, yet he protected quiet citizens.

In the year 1540 the Parliament had passed an Act authorising the construction of a strong wall upon the west side of Leith Wynd by the Corporation of Edinburgh, and, "because the east side appertains to the Abbot of Holyrood, the bailies of the Canongate must see to this part of the construction" from the Netherbow to Trinity College Church. In 1544 the English army, under the Earl of Hertford, captured Edinburgh, entering by the Water Gate, and the earliest known map of the old town appears to have been made for the use of the English General. At the Netherbow a stout resistance was made by the citizens, but the gate was beaten open by the enemy, and a great number of people were killed. Yet the attack on the Castle altogether failed; and the English soon afterwards returned to their own land. In this peculiar way Henry VIII. thought to obtain the hand of the young Queen of Scotland for his own son.

When Queen Mary made her state entry into Edinburgh, on September 3rd, 1561, the Netherbow was decorated in most costly fashion, as the Council Register records; she was presented with the keys of the city, received by the chief citizens in black velvet gowns with scarlet doublets, attended by fifty black slaves, and was present at the performance of a quaint mystery play, concerning the destruction of Korah, Dathan, and Abiram. Nicol records that, on May 8th, 1662, the newly consecrated bishops assembled in their gowns at the house of the Archbishop of St Andrews near the Netherbow, and marched thence to Parliament accompanied by the Earl of Kellie and the Earl of Wemyss, and were received with much honour. Soon afterwards Archbishop Sharp was murdered at Magus Moor.

In the year 1745, while the citizens were discussing their best course of action in St Giles, a party of Highlanders managed to enter the town by the Netherbow gate, and were soon followed by the young Chevalier himself. Then the heralds were ordered to publish at the Market Cross the commission of Regency which the young Prince had received from his father, and so for a brief space the house of Stuart again ruled in Edinburgh. The Prince occupied Holyrood, receiving all who came to him with the utmost courtesy, and his troops encamped in the royal park, near Duddingston.

Marching to Linlithgow, they unfortunately set fire to that Palace, which has been a ruin ever since. They were finally overthrown by the Duke of Cumberland, who burnt their standards at the Market Cross, and set up again the Hanoverian Government. The Prince's own standard was carried to the Cross by the common hangman. At the unhappy time of the Porteous Riot, in 1736, it had been proposed to demolish the Netherbow, but this foolish scheme was defeated by the energy and determination of the Scotsmen in Parliament, who would not have this ancient and historic gate destroyed. Yet its lease of life was not long preserved. In the year 1764, the edict went forth from the city that this famous landmark should exist no more, and in that same year the entire structure was pulled down, amidst the regrets of many of the citizens of Edinburgh.

A good engraving<sup>1</sup> was made in 1764 (fig. 1), showing the workmen taking off the top stones of the spire, and a copy is preserved in the Library of the Society of Antiquaries of Scotland. There is also an engraving at p. 55 of vol. ii. of Daniel Wilson's *Memorials of Edinburgh*, engraved by W. Forrest, and drawn by D. Wilson (fig. 2). If these two engravings are correct (and they seem better than others that exist), the Netherbow cannot have been built in 1660, as some writers affirm. The design is mediæval Gothic, with traces

<sup>1</sup> It also shows the contrast between the Gothic and Renaissance work on the Netherbow.





Fig. 1. The Netherbow Port from the west.



Fig. 2. The Netherbow Port from the east.



of a French influence, and must be prior to the seventeenth century.

Great works were carried out at the Netherbow in 1571 for purposes of defence, and a substantial portion of this extensive gateway was most likely erected in that year, but part must be earlier than that date, and probably belongs to the prosperous and peaceful reign of James V., when so much building went on in Scotland, and there was a distinct French influence at the royal Court.

What was really done in 1606 I have been able to ascertain from original documents. It is recorded in the Town Council records:—

"January 24, 1606. The bailies, with Richard Doby, Nimian M'Moran, George Fowlis, and Edward Ker, to visit the Netherbow, and consult about the repair thereof, and to report to the Council on Wednesday next.

"March 28, 1606. The Treasurer is authorised to pay expenses of repairing the Netherbow.

"April 4, 1606. David Grandestoun is appointed overseer of the work at the Netherbow.

"November 7, 1606. The bailies are to agree with the Mason for taking down and rebuilding the North Turnepyke of the Netherbow, and to see that this work go forward."

Thus it is clear that the works of 1606 were of the nature of repair, and not reconstruction, of the whole large and extensive building of the Netherbow. And the reason for these works was the expected state visit of King James after his coronation in London. Elaborate and beautiful decoration was therefore needful as well as mere repair of this ancient fabric.

"May 1, 1607. James Nisbet, James Arnot, Mungo M'Call, bailies, John Robertson, Dean of Guild, Alex. M'Math, Treasurer, and the Council, understanding that it is the custome of maist renownit cities to have the effigie or statue of their prince set up upon the maist patent part of the citie . . . therefore they have thought expedient

and ordain to affix and set up upon the maist patent and honourable part of the Netherbow the image or statue of his majesty gravin in maist pryncelie and decent form in remembrance of his majesty, and of their sincere affection borne unto him."

But the royal visit was long delayed, and so was the completion of the royal statue. It was not till 1616 that payments were actually made on account of this work, and the record is preserved in the Council Books of Edinburgh.

"September 9, 1616. Quhilk day the Proveist, Baillies, Deyne of Gild, Thesaurer and Counsell being conveynit ordainis Johnne Byria Thesaurer to content and pay to Benjamin Lambert the sowme of 433 merks 6 schillingis 8 penyis for the King's portrait and New Armis to be erected at the Netherbow, and the same sal be allowit to him in his comptis."

But Benjamin Lambert died very suddenly while these works were in progress, and was buried at the expense of the town; and John Mylne was asked to come from Perth and carry on the work.

"November 4, 1616. To John Mylne for this last oulkes wagis £4. 10. 0, for his wages and chairges for cumming fra St Johnstoun to enter to our work because we wrett for him as the Compter and he agreed £6. 13. 4."

In the month of December his wages were raised to the same rate as Benjamin Lambert.

"April 12, 1617. For William Cockie and John Mylne stencing the covering for wax and hardis (coarse linen) to clois the coverture with rosset and brimstone 6. 8. 4."

All the items for this work occupy four pages, and the total amounts to £10, 6s. 9d. On June 4th, 1617, John Mylne was made a burgess of Edinburgh, paying to the Dean of Gild £66, 13s. 4d. But on August 8th it was ordered that this sum of money should be allowed him in his accounts, David Aikinhead being then Dean of Gild.

But the sculptured figure of King James was totally destroyed, and



all the elaborate gilding and painting connected therewith. Yet not so the stonework of Renaissance design inserted on the upper face of the Netherbow, including the stone in which the spike was inserted on which the heads of political offenders were placed after execution.

These stones I have recovered, and they are now to be placed beside John Knox's Church, close to their original position in the seventeenth century.

They are chiefly famous for their connection with the wars of the Solemn League and Covenant, though also good specimens of the architecture of their period.

Here was exhibited after execution the head of the famous James Guthrie, so prominent a leader amongst the Covenanters, and one of the most distinguished Scotsmen of his day. He was born in Forfarshire, and became a Professor at St Andrews, and knew Archbishop Sharp. In 1638 he was appointed Minister of Lauder. He attended the General Assembly that same year, and signed the Covenant at the Church of the Greyfriars, saying, "I shall die for what I have done this day, but I cannot die in a better cause." Tradition declares he passed the public executioner on the way to the Church. He was sent to Newcastle to meet Charles I., and advocate the cause of the Presbytery. In 1649 he was translated to the ministry of Stirling, and became the head of the Protesters. After the battle of Dunbar, he met Oliver Cromwell, and discussed the relative advantages of independency and the Presbytery, and went to London in 1657 to meet Cromwell again. Then came the crowning act of all, which sealed his fate. On August 23rd, 1660, with nine other ministers, he prepared a petition to Charles II. to preserve the reformed religion in Scotland. Party spirit ran high. He was at once arrested, and confined in Edinburgh Castle, whence, on February 21st, 1661, he was brought before the Scottish Parliament, and condemned to be hanged at the Cross, his estate forfeited, and his head set up on the Netherbow. Yet some of the nobles declared they would have nothing to do with

the blood of this righteous man. James Guthrie himself replied, "My Lords, let never this sentence affect you more than it does me, and let never my blood be required of the King's family." On June 1st, 1661, there was a sad parting with his little boy Willie before the hangman came. "Think not shame of the manner of my death," saith he, "for it is upon a good cause."

He delivered his dying address with great calm. His body was buried in the Old Kirk, and his head set up on the Netherbow, and little Willie, a lad of five years old, was a spectator of the barbarous scene.

They say that a Jacobite noble, passing through the Netherbow in his state coach to attend Parliament, noticed drops of Guthrie's blood fall upon his burnished harness, and ordered his coachman to wash away the stain. But the more the coachman washed and rubbed, the brighter that stain became, according to the fixed belief of every worthy Covenanter.

Other heads found their way to the sharp spike on the Netherbow, yet none more famous than the head of James Guthrie, executed in a barbarous manner in a barbarous age.



## II.

## MONUMENTAL REMAINS IN PITLOCHRY DISTRICT, AND CHURCHYARD MEMORIALS AT MOULIN, TEMPLE, AND CLERKINGTON. BY ALAN REID, F.S.A. Scot.

The Perthshire parish of Moulin, in which Pitlochry is situated, possesses several interesting relics of past ages, and a churchyard whose earlier memorials are unique, and whose later symbolism compares somewhat significantly with that of the Lowland burial-places whose records follow. Pitlochry, a mile distant from the church of Moulin, may be regarded as the centre of a district rich in ancient remains; chief among which may be placed the prehistoric fort near which a number of graves were discovered in February of the year 1912, and the sculptured stone at Dunfallandy, which has often been figured and described.<sup>1</sup> Other objects, scattered in Moulin and Logierait parishes, are of so much antiquarian importance, and lead so naturally from early and mediæval periods of sepulture to those of later date, that their inclusion in this survey is both appropriate and desirable.

The *Clachan Diridh* [*Direach*], usually translated as the Stones of Worship, occupy a central position within the depression that forms the broad top of Fonab Hill, and stand on a mound near the path leading from Pitlochry to Grandtully. Dr Wilson gives a drawing of the clachan in his *Prehistoric Annals of Scotland*, and Mr F. R. Coles (*Proceedings*, vol. xlii, p. 110) also describes and figures the stones, and gives their dimensions. In the same article Mr Coles also describes and figures the monolith at Pitfourie, on the estate of Baledmund, and within a few hundred yards of Moulin churchyard. Up to seventy years ago the market of Moulin was held

<sup>1</sup> Notably in *The Early Christian Monuments of Scotland*, and in *The Sculptured Stones of Scotland*.

around this standing stone, which was regarded as conferring a peculiar sanctity on bargains made under its shadow. Two hundred yards north-west rises a cairned knoll, said to have been the site of a fortified structure connected with the Black Castle of Moulin, whose picturesque ruins rise, at the distance of  $\frac{1}{4}$  mile,



Fig. 1. The Balnakeilly Stone.

from a slight elevation that once was an artificial island in the surrounding loch of Moulin. A careful examination of the open ground around the monolith proved fruitless in regard to evidence that this had been the site of a circle, such as exists at Faskally Cottages, also in the neighbourhood.

The remarkable stone shown in fig. 1 escaped the notice of Mr Coles, but it stands within a shrubbery on the left of the entrance to Balnakeilly House, in view from the public road, and within  $\frac{1}{4}$



mile of its contemporary at Baledmund. It is formed of the schistose material common to the district, and stands 8 feet high, its breadth being 30 inches, with a thickness varying from 24 inches at the foot to 10 inches at the top. It bears marks of having been *skelbed*, or worked slightly into shape by some pointed tool whose traces are plainly seen on several of its angles. Unlike its neighbour on the same braeside, its corners have not been rubbed and rounded by countless generations of cattle in field and fair, and it remains to-day one of the best examples possible of the solitary Standing Stones of Scotland.

We reach a different era with a couple of very rudely designed and poorly executed cross-slabs that now lean against the dyke of a low-lying field on the farm of Mains of Killiechangie, a mile or two beyond Dunfallandy. There are several local references to the Chapel of Killiechangie, and the farmer told me that the "Chapel Field" was full of stones, many of which had to be removed during ploughing operations. None of these, however, bore any marks or sculptures, except the slabs shown in fig. 2, which were preserved, and set "where onybody might see them."

The larger stone may be described as a thin boulder of natural shape, measuring 4 feet high, 2 feet broad, and 1 foot in thickness. One face has been partially flattened to receive the outlines of a poorly drawn cross, which stands in the low relief obtained through its background having been roughly chiselled away for  $\frac{1}{2}$  inch all round it. Some attempt has also been made to improve the appearance of the upper angles of the boulder, but the entire work is crudely feeble, and suggestive only of a "day of small things." The smaller stone, though more worn and less complete, is of a character slightly more artistic. It has been fashioned and worked with greater skill, and seems to herald the form and proportions of tombstones common to much later periods. It is only 26 inches in height, 24 inches broad over the arms of the cross, and about 3 inches in thickness.

Considerable interest attaches to the monument shown in figs. 3 to 6. Locally known as "The Priest's Stone," and standing by the side of the road leading to the Falls of Tummel, it is easily accessible, but the shade of an adjoining tree hides it from many a passer-by. It



Fig. 2. The Killecrankie Crosses.

stands at the foot of a hill whose slopes still bear the considerable ruins of the ancient chapel that gives the name of Chapelton to the environment. The Tummel sweeps grandly past where Faakally House and the Pass of Killecrankie fill the view, the rudely graven memorial seeming quite diminutive amid its imposing surroundings. Nor is it really of any great size, for it stands only 4 feet high, its breadth tapering from 21 inches at the top to 19 inches at the bottom,



the thickness of the schistose slab measuring 8 inches over the sculptures. But it is peculiarly venerable in appearance, though much worn and lichen-cropped; and in the disposition of the cross-hollows



Fig. 3. The Cross-Slab at Chapelton of Clurnis, East Side.

on its western face it furnishes a type that has not been classified in that wonderfully comprehensive work, *The Early Christian Monuments of Scotland*.

The eastern aspect of the stone, as seen in the approach from Pitlochry, is shown in fig. 3. Here the Christian symbol is so worn

that the hollow angles seem rather indeterminate in character, but two of them prove the type to be the same as that of the Dunfallandy

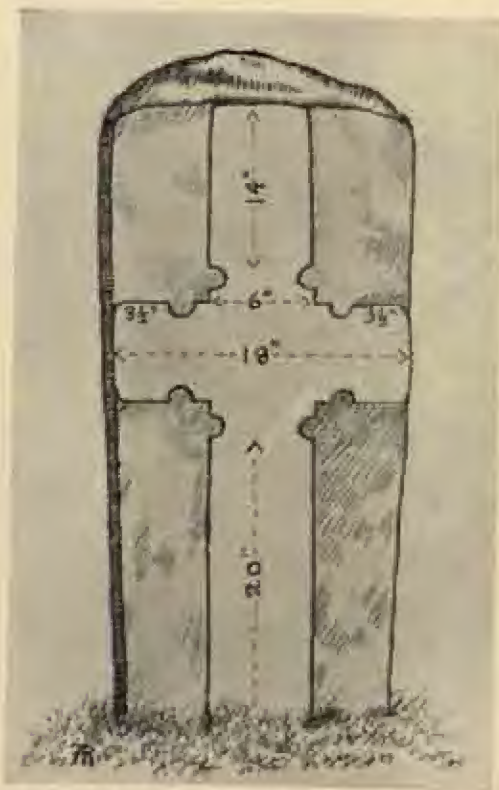


Fig. 4. The Hollow Angles of the Cross on the Slab at Chapelton of Clinie, West Side.

cross, as of others at Monifieth, Cossins, etc., described and figured in *The Early Christian Monuments of Scotland* (p. 53), and in *Scotland in Early Christian Times* (pp. 100 to 106, second series).

The type of hollow angle shown in fig. 3 is technically known as a



"Cross with Round Hollow Angles and Projecting Square Corners."<sup>1</sup> But fig. 4 presents a different form of this important detail, a form pertaining to the cross relieved upon the western face of the Chapelon memorial. Here there is cusping that might hastily be read as the "Singly Cusped Hollow Angle" variety noted in the tabulation of *The Early Christian Monuments*, but there is a clear variant here in the well-defined presence of a "Square Angle" in addition to the cusping. That is, the cusps, or semicircles, do not merge in, nor spring from, each other, as in all the varieties of cusping tabulated, but are set apart distinctly, and as far as an inch of clear "Square Angle" can place them.

It may be remarked that the upper and transverse limbs of the crosses on both sides of the slab appear to be, and really are, out of due proportion with the shafts. The shortness of the transverse limbs of the western cross—18 inches—is caused by the edges of the slab narrowing a couple of inches from the width of the eastern face at the same level. The crosses are relieved an inch from the background, and on the west side of the slab the symbol remains crisp and clear in form, as shown by the admirable photograph reproduced in fig. 5. In *The Early Christian Monuments of Scotland* it is stated that "there are traces of the figure of a warrior at the bottom of the shaft," but the lichen growth may be responsible for that statement, or it may hide the cause of it. But the "Hollow Angles" are quite distinctly fashioned, and as they differ from any hitherto recorded, their importance is considerable. Following the plan of the authority just quoted, the term *Cusped Square Angle*, not yet tabulated, might fitly designate this unique feature of a most interesting relic.

In the *Ordnance Survey* the slab at Clunie is called the "Chapel Stone." Dr Stuart in *The Sculptured Stones of Scotland* (vol. i. p. 15), confuses it with the Dunfallandy stone, and others, unfortunately, have followed him in a pure misapprehension. "The cross at Dun-

<sup>1</sup> *Early Christian Monuments of Scotland*.

fallandy," he states, "locally called the Priest's Stone, is erected at the ruins of an old chapel near Killiecrankie. It is of black slate, about 6 inches in thickness." Now, *none* of that can possibly apply



Fig. 5. The Cross-Slab at Chapelton of Clunie, from the West.

to the Dunfallandy stone, but *all* of it applies, exactly, to the stone at Chapelton. Dr Stuart then remarks on the sculptures of the Dunfallandy relic, but with every word it grows increasingly clear that he has expended upon *one* object the descriptive matter applicable to *two*. Both of these ancient memorials remain in their original



situations, one at Chapelton of Clunie, the other at Dunfallandy, "the pleasant burial place," a couple of miles further down the Tummel. The "Chapel Stone," of black slate, is the true "Priest's Stone"; and this record of its position and appearance may, it is hoped, remove all dubiety concerning it and the beautiful sculptured slab of old red sandstone that graces the grounds to the west of Dunfallandy House.

#### MOULIN CHURCHYARD:

In the churchyard of Moulin, only a few of the older erect stones remain. These are shown in the photographs that follow, along with several of the grave-covering slabs of mica-schist common to the site as to the district. Some of these slabs bear 18th- and even 19th-century dates; some simple initials; one a shuttle; another a heart; and other artificial or natural markings that are rather confusing. A few of them show symbolism, swords, crosses, keys, etc., these rude designs bearing quite a distinguished appearance among numerous plain and often unlettered memorials.

Fig. 6 represents the smallest of the standing tombstones, a quaintly fashioned and well-worked monument, having on its obverse the following incised inscription, remarkable, if not unique, through the occurrence of the old Scottish word "*guchèr*"<sup>1</sup> [*gutcheser* or *gutsher*—goodsire], meaning *grandfather* :—

THIS · MY · LOT · THIS · DAY · YOUR · LOT · TO · MOROV

The obituary runs :—

HIER · LYES · THO  
MAS · STEVART  
GRAND · GVCH  
ER · TO · IOHNE  
STEVART · LIT  
STER · IN · DVNK  
ELD · IULI · 1639  
AND · OF · AGE · 65

<sup>1</sup> Hector M'Neill's song, "Come under my Plaidie," refers thus to the word:  
"Ye might be my gutcheser, Auld Donald gae 'wa,'"

The *Memento Mori* legend appears on the upper edge of the stone, and the text, *Ut Hora*, etc., over the symbols shown in fig. 6. These are deeply incised, and are carefully relieved and rounded within



Fig. 6. The Grael Gutscher Stone.

their outlines of two single bones, shovel, skull, spade, and hour-glass. The initials, I S and E B are also graven within an oval panel. Another stone of more modern date bears the couplet :

Death is a debt to nature dew [dew],  
I've paid the debt and so must you.




Rhyming epitaphs, however, are not conspicuous at Moulin. The remains of a great ash tree are of some interest. In other days, parochial malefactors were pinioned to this tree by the jongs, whose fastenings were to be seen during last century.



Fig. 7. The Stewart Memorial (46 x 26 inches).

The symbolism shown in fig. 7 comprises skull, cross-bones, hour-glass, and *Memento Mori* ribband. Over these emblems of mortality appears a shield, flanked by floriation, and bearing the Stewart fess-chequy in chief. The date 1761 appears above; at the sides of the slab are the initials D S and I S, a good winged cherub-head cresting the whole. The inscription, an admirable example of the illiterate species, is entirely on the obverse, and reads as follows:—

HERE LYES  
 INTERD DONALD STEWART  
 OF THE PARISH OF MOULIN  
 WHO DIED 23<sup>TH</sup> OF APRILE 1760  
 AGED 84 YEARS   
 HERE LYES ALSO MARGRA<sup>T</sup>  
 STEWART RELICT TO DOALD  
 STEWART WOH DEPRTED  
 THIS LIFE IAN<sup>S</sup> 1763 DAY 14<sup>TH</sup>  
 AGED 74  
 THIS STONE IS ERRECTED  
 TO THE MEMORY OF  
 DONALD STEWART BY  
 HIS SON JOHN STEWART  
 AT LONDON; &c.

4  
 M

The well-known merchant's mark follows, the only example to be found in the district.

The finely-worked slab, shown in fig. 8, dates from 1781. It bears a couple of winged cherub-heads, an open book upon a crested shield, and a yoke, with the coulter and sock of a plough. A ribband with the motto "Remember Death" and a skeleton figure placed horizontally complete the somewhat aggressive symbolism. The quaint inscription on the obverse reads: "Erected in memory of James Ferguson sometime in pitfurie who died 1743 aged 35 years By his Lawful son peter Ferguson . by Donakt Ferguson Lawful son to Peter Ferguson Some time in Balqhulan . therty of Their friends all interd hear . Write Blessed are the dead Which die in the Lord."

Robert Drummond of Crafnashalagae, in the parish of Logierait, and Elizabeth Ewin, his spouse, erected the stone shown in fig. 9 to the memory of their daughter Isobel, and others. There is considerable architectural merit in the design, which shows in the pediment, and under a canopy of dentils, a good winged cherub-head. The initials of six members of the Drummond family flank the central panel, which bears a crowned shield with the initials R D and E E.



The shield is supported by two crude figures, one of which has a sword over his right shoulder. A couple of small stars appear under a ribband which is inscribed *Non vituit mon* (!).

"Erected by John and James Robertson In Memory of their



Fig. 8. The Ferguson Memorial (44 x 29 inches).

father Finlay Robertson late Tenant in Achnehile who Died 25th of Decr. 1769," is the obituary on a similar memorial 36 by 24 inches. Other Robertson inscriptions follow, and the stone bears to have been erected in 1789. The reverse shows a singularly good example of the winged cherub-head, the feathering of the wings being the subject of much elaborate and very artistic working. The initials F R and A S

are incised at the sides of the ornamentation, which is all in relief, well-designed, and carefully executed. A crested central shield is flanked by good foliation. It bears the coulter and sock of a plough,



Fig. 9. The Drummmond Stone (36 x 28½ inches).

and rises over the usual emblems of mortality, which are hidden by the sinking of the stone.

The stone shown in fig. 10 dates from 1786. It bears to have been  
"Erected by Duncan M'Farlan and Margret Tett [Tait] his wife in



Overtown of Funab in memory of John M'Farlan their oldest son." etc. The upper line of the inscription shows date, initials, and a heart; a couple of flowers being excised on the pediment. The reverse, seen in the figure, is covered with sculptures, the pediment showing



Fig. 10. M'Farlane of Fonab (36 x 30 inches).

a crude cherub-head, some classic ornamental details, and a large central panel in which floral and armorial subjects seem to be in rivalry. A crown rises over the crest of the shield, around these being an attempt to reproduce mantling, which, surely, must have been evolved from the poor memory of an artisan who worked entirely from his recollection of having seen such a feature. The shield bears

three animal heads, and is supported by a particularly quaint griffin—much resembling spectacles—and a large bird almost equally quaint. The mortal emblems—skull, cross-bones, coffin, etc.—appear under all, and seem to support a curious death-figure, which, like that on the stone shown in fig. 8, is placed horizontally.



Fig. 11. Carpenter's Axe and Square.

Of the remaining monuments, of 18th- and 19th-century dates, it may be sufficient to say that the coultter and sock, the skull and cross-bones, and the cherub-head are freely displayed upon them; and that a tall slab, dated 1813, shows under the cherub a heart pierced crosswise with the arrows of Death.

The figures that follow introduce a widely different type of memorial: of greater age, of stronger individuality, and of stricter consonance with the spirit of the district. The kindly turf hid their embellishments from casual scrutiny, and in some cases their presence had long been unknown. A rough, slaty slab seems to have been the common

form of grave mark throughout the countryside in other days, and scores of these undressed, unlettered, recumbent tombstones are still to be seen in this portion of Perthshire. But several of the Moulin slabs eclipse their compeers in importance, inasmuch as they bear representations, more or less legible, that may attach them to a



personage or to a profession. One of the smaller of these relics is shown in fig. 11, which is photographed from a rubbing.

The rudely incised outlines are those of a hatchet with its handle, and a joiner's square, the initials I L and L G giving the only clue to the identification of this erstwhile wright of Moulin and his spouse. The slab on which the symbols appear is 5 feet 2½ inches in length, and is much narrower than its neighbours, measuring only 8½ inches where the figures entirely occupy that breadth.

A broad slab lying in front of the erect monument of John Robertson of Clunaskea bears the incised outlines of a mill rhind and a couple of keys. This device is strange, difficult to explain, and may be regarded as unique. That the deceased was a miller is plainly obvious; that he was named Gibson is probable from the presence of the keys; but Gibson is not a common local name. The slab measures 5 feet 6 inches long, and is 22 inches in breadth. Its symbols are shown in fig. 12, which is photographed from a rubbing.



FIG. 12. Mill Rhind and Keys.

Two of the slabs bear the outlined figures of mediæval swords. One of these, as shown in fig. 13, fills the slab from head to foot, its guard occupying nearly the whole of its breadth. More shapely than most, this fine piece of mica-schist is 5 feet 4 inches in length, and is 23 inches broad at the top, tapering evenly to 15½ inches at the

narrow end. The handle of the sword is  $10\frac{1}{2}$  inches long; the guard 15 inches across; the blade, which is in its scabbard, running to 47 inches in length. The scabbard breadth is 4 inches at the guard, and  $2\frac{1}{4}$  inches at the point. The initials W M D [W. McDonald, evidently], flank the hilt, and a clear case of appropriation in comparatively recent times is apparent from the date and words, "1808 aged 73," which are rudely cut on the margin of the slab.



Fig. 13. A Warrior's Memorial.

The other sword-bearing slab is, perhaps, the oldest and most interesting in the ground. Unfortunately, it is mutilated, measures only 5 feet in length, is 23 inches broad at the top, and, like its neighbour, shows a taper not easy to determine on account of fracture. It has been much trodden, and its unique designs are somewhat difficult to trace. But with care that is still possible, and their relief with chalk brings distinctly into view, not a sword only, but a gracefully outlined Maltese cross, whose upper portion is lost through a recent mutilation.



The sword has lost 3 inches through a similar fracture. Originally, it had been 43 inches long, the blade measuring 36 inches to the guard, that portion, with the hilt and pommel, being only 7 inches over all. The breadth of the blade is  $3\frac{1}{2}$  inches at the guard, tapering to  $2\frac{1}{2}$  inches near the point, dimensions ample enough to convince us that a scabbarded sword is also represented on this worn memorial. The diameter of the cross is  $10\frac{1}{2}$  inches, the central lozenge being 2 inches square and the circular ends of each limb  $5\frac{1}{2}$  inches across.

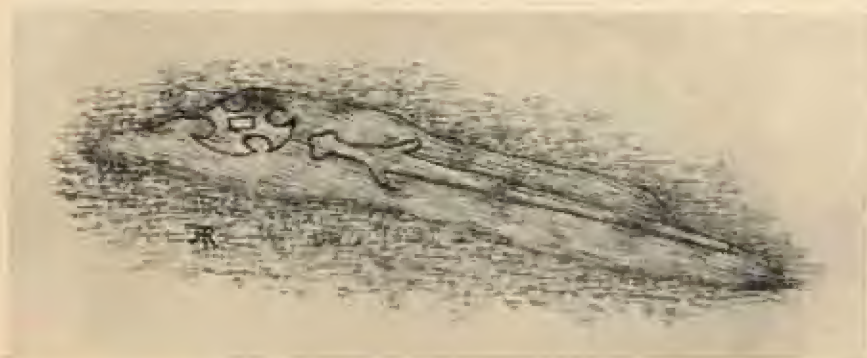


Fig. 14. Maltese Cross and Sword. (From a Photograph.)

Evidently, some doughty knight of St John—in all probability some lord of the neighbouring Black Castle of Moulin—is commemorated by this venerable slab, whose worn condition is most regrettable.

These old grave covers convey a curiously strong impression of being home-made. The labour spent on them must have been of the slightest, and the crudity of their art is redeemed only by the excellence of the models represented. The salmon lister of one, the weaver's shuttle of another, and the designs shown in the previous illustrations, are outlined in the simplest of incisions; yet the method fits the material, and the results are more or less impressive. Nothing

could exceed in archaic simplicity the cross within a circle shown in fig. 15, nor excel it in a certain quality of fitness to place and purpose, often absent from sculptures of greater pretensions.



Fig. 15. An Archaic Cross. (From a Rubbing.)

#### TEMPLE, MIDLOTHIAN.

The parish of Temple comprises the ancient parish of Clerkington, and the chapelries of Northwait (also known as Muirfoot and Morphet) and Balantrodach. The manor of Balantrodach was granted by David I. to the knights of the Temple, who here fixed their principal habitation, virtually changed the designation of Balantrodach to



Temple—and erected their church where its early 14th-century successor now stands a romantic ruin. In 1312, the knights of St John superseded the knights of the Temple, and remained in possession of Temple—or Balantrodach, as it was occasionally named till the reign of James VI.—till the dissolution of their order at the Reformation. The ancient church was then lengthened westwards, and fitted for Protestant worship; but the erection of a belfry on the apex of the eastern gable was in quaintly doubtful taste. Under the belfry were placed, on separate stones, certain portions of an ancient inscription, salvage, apparently, from some Roman site within the bounds. Its

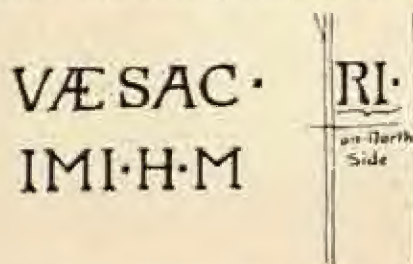


Fig. 16. The Lead-filled Inscription.

meaning has been the subject of much speculation; but, incomplete as it is, a final reading may be regarded as impossible. Fig. 16, from a drawing by Mr John Watson, gives a faithful representation of the letters, which are sunk in the stone, the incisions being filled with lead which still remains.

The beautiful ruined church of Temple is situated in a hollow, southward of the modern sanctuary, which, in all probability, marks the site of the Templar's habitation. It is a simple parallelogram; without aisles or transepts; constructed to carry a timber roof; built in an economical manner, but with several architectural features of some beauty and pretension. The east window, of pure Geometric form, the bold external ground base, and the finely grouped but-

tresses are among the details clearly shown in Mr Moffat's fine photograph reproduced in fig. 17.

The interior still has a piscina of a good type, the scanty remnants of sedilia, and an Easter sepulchre, a portion of which is seen in fig. 18. The trefoil-headed doorway, shown in the same figure,



Fig. 17. Temple Old Church, from the South-east.

communicated with a sacristy which has entirely disappeared, unless we regard the finial cross, which—with a sun-dial, dated 1638—ornaments the churchyard gate, as the apex of its northern gable.

The surrounding churchyard is fairly large, and contains a considerable number of figured tombstones and quaint inscriptions. On the slab shown in fig. 19 the working implements of a miner are depicted upon a circular panel, which is set in bold and original



ornamentation, and flanked by a skull and hour-glass rising over single bones.

The inscription reads: "This stone was erected by John Paterson



Fig. 18. The Sacristy Doorway.

James Sommerville and Robert Paterson Coalhewers in Whitehill. Here lies Thomas Paterson who died January 16th 1746 Aged 65 years." That inscription is on the back of the stone, which also bears a fine winged cherub-head. The implements shown on the front panel are the mariner's compass—so useful to the underground worker, and so often represented on their memorials,—a couple of driving

wedges, a mash hammer, a spade, and a pick. Over the design is the *Hora Fugit* legend, and under all the very appropriate texts, "Proverbs 6 and 28 Can one go upon hot Coals and his feet not be burnt, see Chap. 26 and 21 As coals are to burning coals."



Fig. 19. A Miner's Memorial.

Very quaint are the designs on the sunken slab shown in fig. 20. It dates from 1689, and its legible record otherwise lies in the incised initials, W T and M A. An hour-glass and a very merry-looking winged cherub-head occupy unusual positions in the upper panel; the lower portion of the slab being covered by crossed spade and shovel, a shapely skull, and cross-bones, all set within a couple of



fluted pilasters, that seem curiously feeble when compared with the bold outlines and strong mouldings of the pediment and cornice.

Of almost the same age, and evidently from the same hand, is the very interesting memorial shown in fig. 21. It is dated 1691, and shows within its pediment panel a boring-brace, a pair of compasses, a hammer, and a small anvil. The design and execution of these



Fig. 20. A 17th-Century Example.

trade emblems are admirable, though their relative proportions are faulty; and there is a feeling of strength and originality in the aspect of the memorial that is very pleasing.

Presumably, the village blacksmith is represented by the trade emblems shown in fig. 21, and the village wright by the saw and chisel, the compasses and square, and the axe and mallet depicted on the pediment reproduced in fig. 22. Here, a garland is pendent from the pediment scrolls; two gruesome skulls at its angles suggesting the frailty of mortality, just as the singularly fine winged cherub on

the reverse of the stone suggests the bliss of the life immortal. The fragment is undated, but it belongs clearly to the late 17th century.

A less ornate but quite complete headstone, dated 1695, shows the common mortal emblems flanked by a spade and a shovel, an hour-glass filling the upper panel, which is enclosed by graceful scrolls of the fiddle-head pattern. The reverse bears a shield and a shuttle,



Fig. 21. Working Tools of the 17th Century.

that implement, with those on the obverse, suggesting that the departed combined weaving with agriculture, as was common with the pendiclers of other days.

A tall pillar monument commemorates the Taits of Fala Hill and Toxside. It is remarkable only for the inscriptions on three of its sides, but these are characteristic of their period, and are worthy of reproduction here: (1) "It is appointed unto men once to die, Blessed are the dead which die in the Lord. Remember man as you pass by As you are now so once was I Remember man that you must



die." (2) "Here lyes interred Mr William Taitt of Falahill who departed this life Febr. 18th 1770 aged 47 y<sup>m</sup> Also his Brother Thomas Taitt of Toxside who died the 14th Febr. 1795 aged 70 years." (3) "Here lye Interred Marion Currie mother to William Taitt (as upon the other side of this Monument) who died at Falahill Jany 7th 1763 aged 67 years."

Two interesting 18th-century memorials lean against the north wall



Fig. 22. A Wright's Memorial.

of the old church. One of these is very beautiful architecturally, and shows on both of its flanks a fine arrangement of crossed darts, spades, and bones, all knit together by ribbands, and pendent from a large ring. In the pediment effective use is made of classic mouldings and scrolls, a central panel showing by means of a spade and a rake, crossed and tied by a ribbon, that the singularly fine and massive tombstone commemorates a gardener. The inscription is only partly legible, but the date 1809 appears, and suggests that the "life" of a tombstone, or of a family, may sometimes be shorter than is generally believed. The obverse shows a fine winged cherub-head.

which, like others in Temple churchyard, entirely fills the pediment panel.

The neighbour of this memorial is much plainer in character, and dates from 1770. Within an arched and moulded panel it is inscribed : " Here Lies the Decised Body of Jean Cockburn Dawghter to Andrew Cockburn who died in the year 1770 June 19 day aged 2 years." The reverse bears :—" This stone is erected by Andrew Cockburn In Memory off his relations." That Andrew was a wright is clear from the trade symbols relieved within the front pediment panel, which also shows the three castles so prominent on the memorials of other members of the building craft, and notably in the Preston-pans district.

A small and undistinguished stone bears another of those expressive rhymes that add so much to the general interest of our country churchyards. The full inscription, under initials, reads as follows :—

" Here Lyeth Euphan Weir Daughter to Bernard Weir and  
Margret Lip Who died July 19 Day 1720 her age 14 years.  
Remember this ye that pass by  
Here young and old alike doth lye."

The Rev. John Goldie, one of the ministers of the parish, is commemorated by a small erect tombstone, on which are graven the usual skull, cross-bones, hour-glass, and winged cherub-head, set within good pillars and strong pediment mouldings. The obituary is in Latin, and reads :—" Quiescit hic Rev<sup>lus</sup> Johannes Goldie Pastor hujus Ecclesiæ annos circiter xvii Vir admodum Probus Comis et Amabilis Obiit xviii Die Auguste A D MDCCLXXXVIII Annorum LXI." Close to that unpretentious memorial rises another, in the form of a tall square obelisk, commemorating his son, another minister of the parish, whose long record is also worthy of full transcription here. It runs :—

" Erected to the Memory of the Rev<sup>d</sup> James Goldie who for fifty years was Minister of the Parish of Temple. Born in 1763 Ordained in 1789 and died



on 24<sup>th</sup> December 1847. Having lived beyond the ordinary period of human existence the Last of his Race He survived all his Relatives and Early friends. After having Built and partly endowed a School at Toxside a remote portion of the Parish he bequeathed the remaining fruits of a long and careful life to the purposes of benevolence Here recorded. Bequests. To the General Assembly's Educational Scheme one hundred pounds. To the Indian Mission one hundred pounds, and the residue of his estate amounting to Nearly Four thousand pounds Sterling To the Royal Infirmary of Edinburgh Under burden of a perpetual Annuity of Five pounds to be given to the Minister and Kirk Session to the poor of the Parish on Christmas Day."

The record of family benevolence is continued on the other side of the monument, and reads thus :—

"Here also are deposited the remains of the Rev<sup>d</sup> James Goldie's Father and Predecessor the Rev<sup>d</sup> John Goldie. Of his Mother Elizabeth Neilson, and of his sisters Hannah, Mary, Elizabeth, and Isabella Goldie, the last of whom left Twenty pounds the interest of which to be given also to the poor of the parish on Christmas Day."

The beautiful winged cherub-head of immortality and the banded symbols of death and the grave, are splendidly rendered on the tombstone reproduced in fig. 23, whose background is the post-Reformation west gable and doorway of old Temple church. The obituary panel is clumsy and disproportionate, but nothing could excel in design or execution its flanking symbolism of cross-bones, crossed scythes and arrows, and pendent skulls. "Here Lys John Craig Farmer in Outorstouns Who died Aprill 23 1742 aged 68 years," is the burden of its scriptic legend, which also commemorates other members of the Craig family.

The other side of the same tombstone is shown in fig. 24. Here we find an excellent illustration of middle 18th-century costume, the full-skirted, heavy-cuffed, tightly-buttoned coat, with the periwig and "bonnet," suggesting the church-going dress of a well-to-do farmer of the period. The figure is represented in the attitude of dignified protection towards the two boys, whose coats are miniature copies of his own. The design is set against a background of drapery, which is

surmounted by acanthus wreaths and scrolls; the whole being crowned by a circular urn, set upon a square base, and useful as an example of the tombstone finials—often amissing—common to the 17th and 18th centuries.



Fig. 23. Banded Symbolism.

Comparing the sculptured tombstones of these Lowland and Highland churchyards, the general uniformity of design employed in their representations of Life, Faith, Death, and Immortality, is clearly apparent. At Temple, however, there remain no mortuary relics of the men who named the site and gave it its renown; and it is the more



obscure burial-place at Moulin that shows symbolic traces of the ancient knightly band. That Temple churchyard once contained many of their memorials cannot be doubted; and the preservation of even one example at Moulin (fig. 14) is rather striking in view of



Fig. 24. John Craig and his Sons.

their total disappearance where, most reasonably, we might expect them to be found.

#### CLERKINGTON, OR ROSEBERRY.

The old parish of Clerkington was united to that of Temple in 1618. The church was served by a reader for some time after the union, and

burials were made in the churchyard of Clerkington till near the close of the 18th century. Since the later years of the 17th century the lands have been styled by different proprietors, Nicholson, Rosebery, New Ancrum, Clerkington, and again Rosebery; their latest title indicating the present distinguished proprietor, whose local residence borders the field which holds the turf-covered remains of the old



Fig. 25. Clerkington Churchyard.

Church of Clerkington, and the unprotected relics pertaining to its burying-ground. These are few in number, the oldest being a table-stone dated 1685, the latest date being 1778.

The general appearance of this forsaken and neglected churchyard is effectively represented in fig. 25. The foreground table-stone bears the date 1685, and is decorated with the winged cherub-heads, skull, and cross-bones symbols. Over the stay-band of the erect stone, seen in the illustration, an hour-glass appears, a winged cherub-head filling the pediment panel on the other side. As this



view is taken from the east, it may be observed that the stayband is on the wrong side of the stone, judging by the ordinary practice. Only one other erect stone remains, but it is a monument of some symbolic interest, and of considerable artistic merit. Fig. 26 shows some of its original devices: a bushel measure, a full sack, and a



Fig. 26. Measure, Sack, and Riddle.

riddle, indicating the occupations of the Blackies of Clerkington who lie buried here.

The inscription on this interesting memorial runs:—"Here lyes James Blackie late Tenant in Clerkington who died the 20th day of July 1756 aged 57 years. As also Jasper Blackie his son who died the 3rd day of October 1757 aged 24 years. Also Elizabeth Brown spouse to James Blackie who died the 27th of Febr. 1771 aged 71

years. Also Margaret Hastie Spouse to James Blackie younger who died July 18th 1760 aged 25 years. Also James Blackie Junior who died 2nd of March 1778 aged 41 years."

A very striking grouping of the emblems of mortality appears on



Fig. 27. An Impressive Symbol.

the reverse, including the *Memento mori* ribband, hour-glass, skull, crossed spade and shovel, and a single bone. The style of the monument is also indicated by the classical mouldings appearing over the quaintly fashioned symbolic panels.

Another table-stone, now dismantled, dates from 1718, and shows



a winged hour-glass, skulls, and the *Memento mori* scroll. A fallen stone of 1729 has, in its upper panel, a very crude winged cherub-head, the lower angles of the pediment bearing skulls that show very prominent teeth. A through-stone support of an interesting type has the edges of the supporting slab moulded into the form of the outlines of the ordinary square-pillar support, the mortal emblems being relieved upon a sunk panel that occupies nearly the whole of the available surface of this end-slab. Very striking also is the square-pillar support of another table-stone, whose plain and unadorned companions lie near. As shown in fig. 27, the introduction of a death-head into the hollow portion of this pillar is most impressively effected.

Figs. 1 to 3 are from photographs by Mr F. Henderson, photographer, Pitlochry; figs. 6 to 10, and 13 and 14, from photographs by Mr Wm. Macmeikan, Edinburgh; the Temple and Clerkington photographs being supplied by Mr Jas. Moffat, Edinburgh. These gentlemen are cordially thanked for the valuable services thus rendered to the Society, as also are others who were helpful in connection with the illustrations, and with the subject generally.

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*Erratum.*

Page 148, line 16, for "Scotts" read "Setons."

## III.

## NOTES ON THE CHURCH OF ST FYNDOCA AND ITS MONUMENTS, ON THE ISLAND OF INISHAIL, LOCH AWE. By WILLIAM DOUGLAS.

In 1793 the Rev. Dr Joseph Macintyre's account of the parish of Glenorchay and Inishail appeared in vol. viii. of the old *Statistical Account of Scotland*, and the information he gives regarding Inishail has been quoted as gospel in nearly every account of the island that has since then been published. He says: "Inishail, once the site of a small nunnery of the Cistercian order; and where, in a ruinous chapel of that religious house, public worship was alternately performed till the year 1756." On another page he again refers to this nunnery, and says: "The remains of a small monastery with its chapel are still to be seen. Concerning this religious house, there is little on record, and tradition conveys but small information. It was a house of nuns, memorable for the sanctity of their lives and the purity of their manners. At the Reformation, when the innocent were involved equally with the guilty in the sufferings of the times, this house was suppressed and the temporalities granted to Hay, the Abbot of Inchaffrey; who, abjuring his former tenets of religion, embraced the cause of the reformers."

The statement that there was at one time a nunnery on Inishail must, I fear, be treated as a romance, for none of the early documents that have recently come to light refer to the religious house on Inishail in other terms than the church of St Fyndoca, the chapel of St Fyndoca, or the parish church on Inishail. The existing ruins of this church are shown in the accompanying photograph (fig. 1).

Mr T. S. Muir, who visited it in 1858, says: "From the few broken details here and there left it would appear to have been a First-Pointed building" of some 51 feet in length.<sup>1</sup>

<sup>1</sup> *Ecclesiastical Notes*, p. 79.



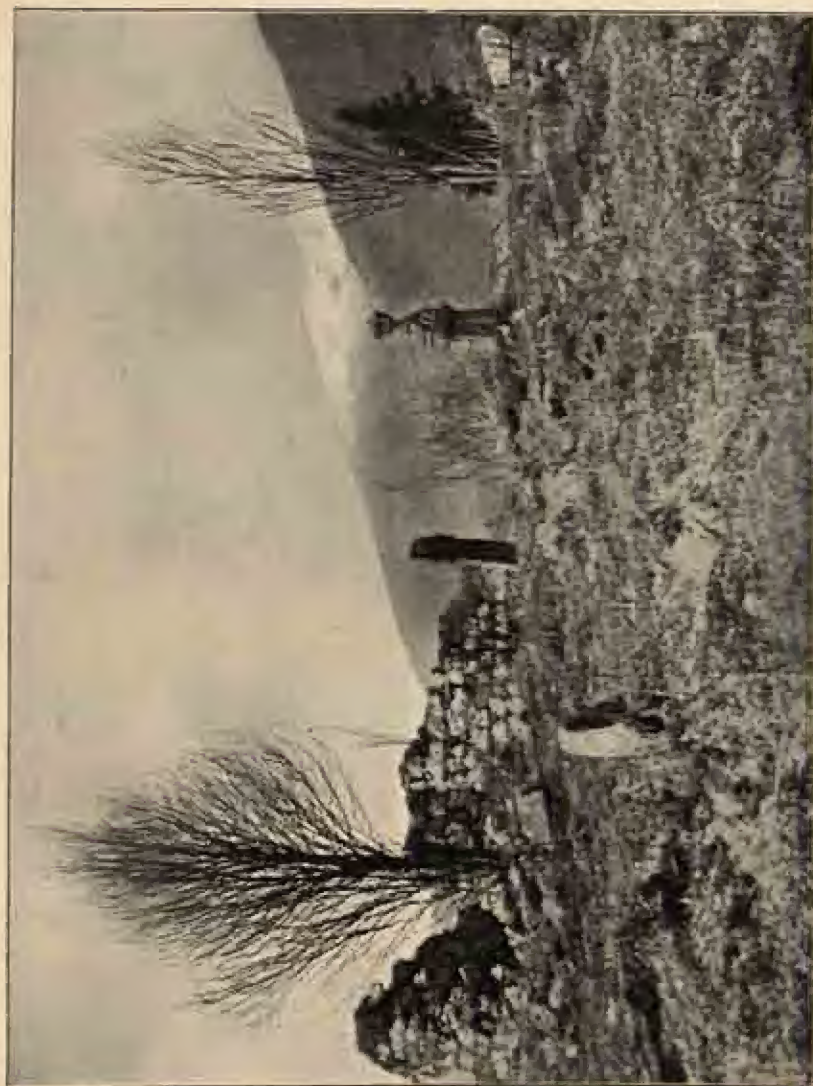


Fig. 1. View of the Ruins of the Church on Inishall.

A few outcrops of what may be the foundation walls of a still more ancient building are to be seen here and there among the moss-covered tombstones of the churchyard, but it would take more time and labour than a casual visitor could give to make anything of them now.

The burial-ground may at one time have contained more tombstones than are there now, for it is frequently stated that Glenorchy churchyard contains many ancient gravestones which have been brought from Inishail. The earliest reference for this statement known to me is in Stoddart's *Remarks on Local Scenery*, published in 1801, vol. i. p. 273.

There are, however, still many interesting stones in Inishail churchyard, and as one wanders among them one cannot help wondering how long they have lain there and whose memory they are intended to perpetuate. Alas! all record has vanished. "There are no inscriptions, perhaps there never were," says a writer<sup>1</sup> in 1833; "the fame of their name, it might be thought, would never die within the shadow of Cruachan."

An earlier writer,<sup>2</sup> by some eleven years, mentions that "the isle was the principal burying-place of many of the most considerable neighbouring families; among the tombstones are many shaped in the ancient form, like the lid of a coffin, and ornamented with carvings of fret-work, running figures, flowers, and the forms of warriors and two-handed swords. Among the chief families buried in Inishail, were the MacNaughtons of Fraoch Elan and the Campbells of Inbherau. I could not discover the spot appropriated to the former, nor any evidence of the gravestones which must have covered their tombs. The place of the Campbells, however, is yet pointed out. It lies on the south side of the chapel, and its site is marked by a large flat stone, ornamented with the arms of the family in high relief. The shield is supported by two warriors, and surmounted by a diadem,

<sup>1</sup> *Blackwood's Magazine*, 1833, vol. 31, p. 989.

<sup>2</sup> *Bridal of Caelchairn*, 1822, p. 266.



the signification and exact form of which it is difficult to decide ; but the style of the carving and costume of the figures do not appear to be later than the middle of the fifteenth century."

With regard to this stone of the Campbells (fig. 2) we are told in a book published in 1889<sup>1</sup> that it is "now deplorably defaced, a few years back it was easy to make out the long plumes depending from the conical helmets of the two men-at-arms supporting the shield. The plumes descended to, and lower than, the shoulders. When last seen this was much obliterated by the action of the weather. The owner of this island, the Duke of Argyll, has sanctioned steps being taken for the better preservation of this grave and other tombstones here found, and these are being carried out under the eyes of H.R.H. the Princess Louise, Marchioness of Lorne."

Hamerton,<sup>2</sup> when he saw this stone in 1852, describes it thus :—

" . . . On one beside the church  
Are seven figures—Jesus on the cross,  
Two women, and four knights in suits of mail ;  
Almost grotesque, for they have monstrous heads,  
As though the sculptor had a comic turn ;  
Yet are they full of life and character.  
The nuns are swinging censers to the cross ;  
The knights stand by to guard it. On the stone  
Between the figures, worn by frequent rains,  
There is a shield, whose charge might well be borne  
By one whose very hearse had crossed the waves,—  
An ancient galley, high at prow and stern,  
With one stout mast between them, short and strong,  
The ancient bearing of the House of Lorn.  
There is a harp, too, and a battle axe ;  
And what I thought a standard, which a knight  
Rears proudly,"

If this is an accurate description of the stone in 1852, a portion must have since disappeared. On comparing it with the accompanying

<sup>1</sup> *Waifs and Strays of Celtic Tradition*, by Lord Archibald Campbell, London, 1889, p. 87.

<sup>2</sup> *Isles of Loch Awe*, by Philip Gilbert Hamerton, 1859, p. 32.



Fig. 2. Sculptured Slab with Campbell Arms.



photograph taken by Mr Ian Alston in 1895 we see there is no second figure of a nun; perhaps it may have been where the stone is cracked. On each side of the crack are marks which might indicate the dress of a nun. The fourth warrior is still on the stone, more to the left of the one with the spear—unfortunately the camera has not included this figure. The figures, it is thought, are symbolic of the Holy Eucharist, the chalice being extended to receive the blood of our Lord.

I do not like to disturb existing ideas, but I think from the nature of the figures and of their position across the stone that I am justified in putting the question, Was this ever a tombstone? Dr Anderson suggests it has all the appearance of a frieze or long panel from the wall of a building.

The fine old tombstones shown in fig. 3 are lying between the chapel and the south-east corner of the churchyard wall. I could learn nothing of their history. As the carving is fast disappearing under the action of the weather, the reproduction of this photograph taken in 1895 is an interesting record of their state at that date.

At an exhibition in George Street, Edinburgh, in 1871, of Unda's (T. S. Muir) "Rubbings from Monumental Slabs and Brasses," two from Inishail, which are, no doubt, from those that are figured here, were shown and described in the catalogue thus:—

"(27) A fine but considerably defaced specimen, overspread with four large circles filled with wavy and geometric tracery; on their left is either the blade of a large sword, a pastoral staff, or the shaft of a cross."

"(28) Slab of tapering form, bearing a cross composed of intersecting circles, on a shaft covered with a row of winding ornaments. While perfect, the whole ornamentation must have been particularly beautiful."

These rubbings do not appear to be among those bequeathed to the Society of Scottish Antiquaries by Mr Muir's trustees.

What great chieftain's resting-place is marked by that grim old



Fig. 3. Sculptured Slabs at Inishall.





Fig. 4. Sculptured Cross in the Ruined Church at Inishail.

cross (fig. 4) standing in the centre of the ruined chapel? It is figured and prosaically described in J. Romilly Allen's *Early Christian Monuments of Scotland* (1903), p. 404, thus:—

"An erect cross-slab of blue slate, 5 ft. 3 in. in height, 1 ft. 3 in. in breadth, and 4-5 in. in thickness. The slab is sculptured on two faces thus (from which a reduced reproduction is given here):—

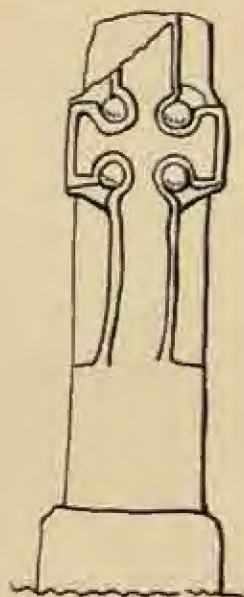


Fig. 5. Front.

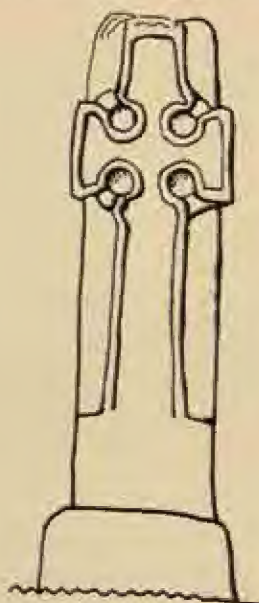


Fig. 5. Back.

"*Front*.—A cross of shape No. 96a, with a double outline slightly raised above the surface of the slab, and circular hollows at the intersections. The arms of the cross project slightly beyond the sides of the slab, and the shaft reaches to within about a foot of the bottom of the slab, where the slightly sunk panels on either side of the shaft finish off. A circle connecting the arms with the shaft and summit is faintly indicated.



"*Back*.—A cross of similar shape, but slightly longer in the shaft, and with the circle connecting the arms better defined.

"This cross-slab has not been previously described or illustrated."

It does not appear to have been very long in its present erect position in the centre of the ruined chapel, for in 1858 when Mr T. S. Muir<sup>1</sup> visited Inishail he refers to a cross, no doubt the same, 6 feet in length, lying prostrate in the open burying-ground among several carved slabs of the usual Argyllshire pattern.

Besides these stones there are others which deserve mention. One, in the open graveyard, and quite near the "Campbell Stone," has a fine engraving of a sword on it, and there are two others inside the chapel walls which are highly ornamented.

Inishail is not without authentic historical records, for we find in the *Origines Parochiales Scotiae* and other books many references to ancient charters and documents relating to it, from which the following are a few abbreviated selections:—

"1257. Ath, son of Malcolm Macnaughtan, makes known that out of charity, with the assent of Sir Gilbert, knight, his brother, and for the weal of their souls and the souls of their ancestors and heirs, he has given to the abbot and canons of Inchaffray the Church of St Findoca,<sup>2</sup> of Inchail (Inishail), in the diocese of Argyll, with all its just pertinents, with tithes, oblations, common pasture, and other easements pertaining to the church, together with all the rights he has in the same church. To be held in free and perpetual alms, as freely as any church in Scotland is held by the gift of any nobleman, 29 June 1257."<sup>3</sup>

In 1375 John of Prestwyck for a certain sum of money paid to him

<sup>1</sup> *Ecclesiastical Notes*, p. 70.

<sup>2</sup> Very little is known of St Fyndoca, whose date is 13th October, and who is associated with St Fincana, and no life is given in the Breviary of Aberdeen (Forbes, *Kalendar of Scottish Saints*, p. 352).

<sup>3</sup> Charters of the Abbey of Inchaffray, *Scot. His. Soc.*, p. 299. The Latin text of the original charter, which is preserved at Dupplin with granter's seal in white wax entire, is given on p. 75.

beforehand sold to Colin Cambale, son of the lord of Lochaw, half the island of Insaite (Inishail), with other lands, Terwhedych, Selechan, and Dalyen, which Duncan M'Nachtane had died vest and seised (Argyll Charters).<sup>1</sup>

"In 1529 Archibald, Earl of Argyle, for the honour of God, of the Virgin Mary, of Saint Fyndoc, and of all the saints, granted to Duncan Makcaus, with remainder in succession to his brothers Ewen and Alexander, and to his own heirs whomsoever, the lands of Barindryane in the lordship of Lochaw of the old extent of twenty shillings, to be held of the Earl in heritage and charitable alms, on condition that the grantees and their heirs should at their own expense becomingly maintain the chapel of Saint Fyndoc, founded in the island of Inchald (Inishail), and cause one mass to be celebrated there every week for the weal of the souls of King James V., of his predecessors and successors, of the Earl's deceased father Colin, and mother Jonet, Earl and Countess of Ergyle, of himself, his predecessors and his successors, and of all the faithful dead. In 1556 the grant was confirmed by Queen Mary (*Reg. Mag. Sig.*, lib. xxxi. No. 285)."<sup>2</sup>

"About the year 1575 the church of Inchald was one of four, of which the teinds and dues of the bishop's quarter were granted to Gawin Hammiltoun by James, bishop of Argyle, as security for a yearly pension of £40 from the fruits of the bishoprick (*Reg. Sec. Sig.*, xliii. fol. 41)."<sup>3</sup>

"In 1618 James, lord of Madertie, commendator of Inchaffray, leased to Patrick M'Artor of Torvadiche for nineteen years the teind sheaves and other teinds called 'the brokis frutis,' and rents both great and small of the parish church and parish of Inchald, the parsonage and vicarage thereof, so far as the fruits of the church were part of the abbey of Inchaffray and of its patrimony, the grantee paying £12 Scots yearly to the commendator, and to the minister the dues assigned to him by the commissioners of parliament, with the ex-

<sup>1</sup> *O.P.S.*, ii. p. 130.

<sup>2</sup> *Ibid.*, ii. p. 130.

<sup>3</sup> *Ibid.*, ii. p. 827.



ception of the teinds of Barbreklochow (*Liber Insule Missarum*, pp. 137-8)."<sup>1</sup>

"In 1630 the teinds of Incheecheall leased to Patrick M'Kairtour of Tullierodiche were valued at £238, 6s. 8d. yearly (*Liber Insule Missarum*, p. 116)."<sup>2</sup>

"In 1736 service was discontinued in the 'ruinous chapel' on the island of Inishail, and a church more commodious for the parish was built on the south side of the loch opposite Inishail."<sup>3</sup>

The church referred to as being erected in 1736 is still standing on the south side of the loch near Innistrynich House, and about a mile north of Cladich post office. It is a quaint, low-roofed little building of bare exterior, and inside reminds one of a Quaker meeting-house.

There is a reference to this little church in Miss Christina Brooks Stewart's *Loiterer in Argyllshire* (1848), which is not without interest. She says: "After traversing a wide heathy moor, we approached an humble-looking one-storeyed house, apparently under repair, but judge of my amazement to find on inquiry that this was Cladich church! I thought of the words of the Psalmist, 'Shall I dwell in a cedared house while the ark of the Lord is between curtains?' " Although the good lady is a little wide in her biblical quotation (see 2 Sam. vii. 2) we much appreciate the sentiment that gave rise to it.

Service is conducted in this little church every alternate Sunday by the minister of the parish of Glenorchy and Inishail,<sup>4</sup> who, in March 1912, preached in the forenoon in Glenorchy church, in the afternoon in Inishail church, and in the evening in St Conan's chapel, Lochawe.

I have to thank the Editor of the Scottish Mountaineering Club for the loan of the illustrations, which appeared, with a more extended notice of the island, in their *Journal* for June, 1912.

<sup>1</sup> *O.P.S.*, ii. p. 129.

<sup>2</sup> *Ibid.*, ii. p. 129.

<sup>3</sup> *Old Stat. Acc.*, viii. p. 336.

<sup>4</sup> In 1618 the parish of Inishail was united to Glenorchy, and having been disjoined from it in 1630 was again united by Act Rescissory in 1662.—*Old Stat. Acc.*, viii. p. 335.

## IV.

NOTES FROM THE OLD CHURCHYARDS OF LOGIE, LECROFT, DUNBLANE, AND MOY, WITH A NOTE ON AN IMPRESSION OF HUMAN FEET CUT IN STONE. BY THOMAS WALLACE, F.S.A. Scot.

While spending a few weeks at Bridge of Allan in the spring of 1911, I visited the old churchyards of Logie and Lecroft. I made some drawings of the older stones, and now submit them to the Society, with a few notes on the two places.

Logie is a small parish in Stirlingshire, of about six miles square. The remains of the old church and churchyard are situated at the foot of the Ochils, in a beautiful, sequestered spot just outside Airthrey grounds. Both the ruins of the old church and the churchyard are beautifully kept and carefully attended to.

The church bears the date 1598, and a stone that was at one time in the walls of the old manse, dated 1698, is also inserted in the wall of the ruins. A sundial dated 1684 is also on the walls of the church.

When examining the gravestones, I was struck with the number dated in the seventeenth century, and with the unusual number and variety of symbols cut on the stones, as well as the lettering and figuring.

No. 1 (fig. 1) is a small upright slab dated 1691 on a panel with the initials I H. I R. Underneath this panel are two coulters with three initials, I K. A H. R H. This is a rough unhewn and unshaped stone.

No. 2 is dated 1694, and has had some of the mason's skill bestowed upon the shaping and dressing of it. The centre of the stone has been cut away, leaving a neatly designed border. Underneath the date is a raised panel with the initials I M. M D. and the head of a cross formed by four small squares supported on a slender shaft.

No. 3 (fig. 2) is a recumbent stone bearing the date 1717, the figures of which are different from most of those on the other stones. Under-



neath the date are the initials I B. M C. These letters differ from most of the others. This is followed by the legend "MEMENTO MORI," skull, cross-bones, and sand-glass. Then follow a crown and knife, supported on the right and left by two ornamental scrolls; an



Fig. 1. Headstone in Logie Churchyard.



Fig. 2. Recumbent Slab in Logie Churchyard.

open book with a quotation from Scripture, a bow and arrow and a heart. Two wings tied as in a bow enclose a pick or implement of some kind and a broom. Two rosette ornaments at each corner complete the list of the emblems on this stone.

No. 4 is a small dressed, upright stone dated 1751, containing initials I G. I V., with skull, cross-bones, and unstrung bow.

No. 5 (fig. 3) is a panel-stone having the date 1747 above the figure of a cherub at the top. Here also we find the coultter and sock, skull, cross-bones, sand-glass, and bent bow and arrow pointing to the heart.

No. 6 (fig. 4) bears the date 1738, and records not only the burial-place of I T. M E. and M T. M N., but the purchase of the ground in



Fig. 3. Headstone in Logie Churchyard.

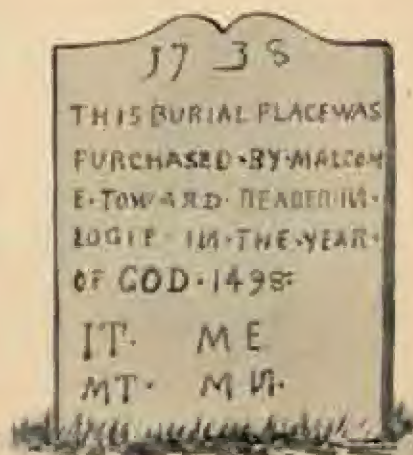


Fig. 4. Headstone in Logie Churchyard.

1498 by Malcolm Toward, Reader in the Church of Logie. There are no symbols, as on most of the others; but from the initials evidently two of the family of Toward are either buried here or were witnesses to the deed of purchase.

*Locoyt.*—This burial-ground lies within the grounds of Keir, near Bridge of Allan.

The old church is said to date back to 1300. The present church and churchyard are outside the grounds. Notwithstanding the glowing accounts of this old place given in the local guides, it is the



gloomiest and most desolate and neglected place I have ever visited. It is surrounded and overhung by tall, thick-foliaged trees, and overgrown with nettles and weeds.

There is a fine entrance-gate, and as you step inside there are signs that at one time it was better cared for. It would appear that walks in the form of a cross had at one time been laid out and kept.

In the centre of the head of the cross and near the gate is a finely ornamented sundial, and at the end of the arms of the cross to the right and left are two beautiful modern Celtic crosses, erected by the late Sir William Stirling Maxwell of Keir, in memory of his two sisters. At the end of a grass walk leading from the sundial to the other end of the burial-ground stood the old church, but no vestige of it remains.

Although the old church is said to date from 1300, there are few stones dated in the seventeenth century in the churchyard. One is dated 1691, to the memory of Alexander Wryght and Mary Forcus, in figures and letters peculiar to the time. Here I found several stones sculptured on both sides. The east side of an upright stone dated 1735 is highly ornamented, and the west side records the burial-place of a young man aged thirty-four, with the emblem of the coulter below,

Another of this type is dated 1743 and 1796 on one side, with skull cross-bones, and sand-glass, and on the back the quaint inscription :

Here lies the Corpse of Janet Stevenson  
Spouse to John Stevenson  
Who died May 12, 1743, aged  
38 years, and in this place of  
interment belonging to him.  
UTENDUM . EST . ÆTATE  
CITO . PEDE . LABITUR .

Another with a double record has on the west side the date 1716, with book and sand-glass, and on the east side 1757, with skull and cross-bones.

In Logie churchyard there are few inscriptions in full. The names

are indicated simply by initials. In Lecropt there are more full inscriptions. These remarks refer to the older stones. In Lecropt I saw no emblem of the bow and arrow. It is also worthy of note that in Logie, which, according to present data, is the newer of the two churches, there are more stones with the date 1600 than in Lecropt, which is said to date from 1300.

*Dunblane.*—A seventeenth-century stone from Dunblane churchyard evidently records three burials: W. L. M. K. 1639; A. H. I. L. 1747; I. H. I. S. 1777, with coultter and sock, which are very common emblems at Dunblane.

*Moy.*—In the churchyard of Moy, Inverness-shire, is a stone (fig. 5) raised to the memory of Donald Fraser, usually spoken of as "The Captain of the Five."

When on his way to Culloden Moor, "Prince Charlie" spent a night at Moy Hall, where he was received by Mrs Mackintosh of Moy, usually known as "Colonel Anne."

When this news reached Inverness, where the Royal troops were lying, a night-attack on Moy was resolved upon. The news of this night-march reached Moy Hall, when Lady Mackintosh first placed the Prince in safe hiding and then sent for Donald Fraser, the blacksmith, and told him that he must stop Lowden and his troops. The blacksmith, with the aid of other four men, armed with muskets, by a clever stratagem so surprised Lowden that he turned and fled, believing that several Highland clans were surrounding him.

This stone appears to have been appropriated from some building and a place cleared to make room for the inscription, and then placed over Donald Fraser's grave.

This stone has been replaced by a fine new stone of granite.

*Impression of Human Feet cut in Stone.*—Some time last year Mr MacLennan, of Achnacloich, near Amulree, Perthshire, sent me a photograph of the impression of two feet, in shoes (fig. 6), which he found two years ago in an old dyke adjacent to his farm. The stone



measures 1 foot 10 inches long by 1 foot 5 inches wide, and 3 inches in thickness. The impressions have been on a rude panel, part of which is broken off.

Similar impressions of the human foot, sometimes bare and some-



Fig. 5. Headstone in Moy Churchyard.

times, as in this case, in shoes are not uncommon. They are sometimes in pairs and sometimes single. From vol. xiii. of the Society's *Transactions*, in a paper by Capt. F. W. L. Thomas, R.N., it will be seen that such impressions occurring on rocks and stones are fairly common in Scotland and Ireland. They are also found in Brittany, in Norway

and Sweden. Impressions of the human foot are mixed up with the folk-lore of Central Africa and Ceylon. I have known of one at Dornie, Kintail, for some time, without giving any thought to it. A native of Glenlyon tells me that there is one there. In Scotland and in Ireland it was customary for the new chief to plant his foot in impressions such as these, indicating that he was prepared to walk in the footsteps of his predecessor and to rule with justice and equity.



Fig. 6. Impressions of Feet in Shoes at Achnacroich.

The impression on the slab found at Achnacroich may have some connection with this old custom.

*Additional Note on Logie, fig. 4.*—Since writing these notes, I have seen the Rev. Malcolm Tower Sorlie, parish minister of Belhelvie, Aberdeenshire, who is a descendant of Malcolm Toward. Mr Sorlie says that the original name was "De Tour," which has been corrupted into "Tower," which forms part of his name. His father had possession of the ground in Logie till lately, when he handed it over to his brother.



## V.

NOTICE OF SOME RUDELY CHIPPED IMPLEMENTS OF INDURATED SANDSTONE FROM SOUTH AFRICA, PRESENTED TO THE MUSEUM.  
By PERCY W. LAIDLER, F.S.A. SCOT.

I have sent off the promised selection of stone implements for the Museum. Unfortunately, I have been prevented visiting some other localities where I hoped to obtain good specimens, all the types not being represented in the collection sent. I will be pleased at a later date—if I obtain more or finer specimens—to add to or replace parts of the present consignment.

Among those I have not yet obtained, but have seen in private collections, are some very fine oval implements, dimensions of almost 7 inches by 5 inches downwards, worked all round the edge. These occur at Wellington, 7 miles from here, where also small cylindrical pointed implements are found. All these and the specimens sent occur most abundantly in the river gravels of the district, from river level and in every stage up to some hundreds of feet above. The material used most commonly is the indurated yellowish sandstone pebbles and boulders of the drifts. A few are formed of a dark red sandstone. These are the only kinds I have seen worked in this district.

The implements marked *K.D.* are from Klein Drackenstein, and were found in the gravel of a rise in the valley and from 2 to 3 feet beneath the surface, the whole being about 20 to 30 feet above present river level. They may have been worked at a comparatively recent date. Those marked *S.* are from a vineyard on the side of Simonaberg, a mountain of the Drackensteins, but somewhat isolated. There are a few high-level caves which contain (by repute) Bushman paintings. In this vineyard there is a patch of gravel about 50 yards wide

and a few hundred in length. The finest implements occur towards the middle line of the patch. The whole is from 150 to 200 feet above present river level. Implements have here been obtained from the sides of *sluits* 15 feet beneath ground level; but here the heavy rains and alternate spells of hot dry weather help to change and mix up the land-surface to such an extent that it renders classification as to original height above sea level and depth from surface very difficult. I have found much-abraded specimens in the bed of the Berg river itself.

The commonest type of implement seems to be the delver. One I procured showed decided signs of use, the point being rounded and smooth on one side. Next in quantity come the chisel-edged amygdaliths; then smaller pointed implements, some being exceedingly long and slender. The best example I procured was K.D. 3. Many are like fig. 428 in Evans. To me, M. 1 (found at Mulders Vlei), K.D. 9, and K.D. 8 are very interesting, as I do not think they have been noted as a separate type as yet; at least, I have not noticed similar implements illustrated, or in any of the museums here. The first obtained was K.D. 8, and then M. 1. Both Nos. 8 and 9 are formed out of thick external flakes, carefully worked along the outer edges, and "raw" surface. Probably they were used for pounding—as for crushing bones. M. 1 is identical in mould, though both surfaces are worked.

Many of the external flakes found are said to have been intended as axes or adzes. K.D. 7 is a specimen showing working along the sides; other shapes of these so-called hatchets are somewhat like the bronze flat axe in outline, but all are rough external flakes. But there is one very decided type of flake implement, like a flenser or two-handed scraper, the worked edge of which shows the "zig-zag" of alternate sides being chipped.

The following is a detailed list of the specimens sent:—Six implements from a vineyard on the side of Simonsberg, all marked S., viz.: (1) Chisel-edged amygdalith, point broken, piece enclosed; (2) a



similar implement; (3) pointed amygdalith; (4) edge worked all round, chisel-edge; (5) pebble, pointed; (6) smaller pointed pebble. One implement marked M.: a thick wedge-shaped implement (crusher?) from Mulders Vlei. K.D. (1) worked to a round edge at one end; (2) hatchet, worked flake; (3) slender pointed instrument; (4) small pointed amygdalith; (5) chisel-edge implement; (6) also chisel-edged; (7) hatchet or scraper, external flake; (8 and 9) wedge-shaped external flakes. *Cf.* with M. 1.

## VI.

NOTES ON THE ANCIENT RELICS PRESERVED AT DUNVEGAN CASTLE,  
AND THE HERALDRY OF THE FAMILY OF MACLEOD. By F. T.  
MACLEOD, F.S.A. Scot.

[This paper is postponed to the next volume of the *Proceedings* on account of the illustrations.]

## VII.

REPORT ON THE EXCAVATIONS AT THE ROMAN FORT OF CAPPUCK,  
ROXBURGHSHIRE. BY G. H. STEVENSON, M.A., AND S. N. MILLER,  
M.A.

## I. INTRODUCTORY.

The little fort of Cappuck lies at the point, some three miles from Jedburgh, where the Dere Street descends into the valley of the Oxnam in its course from Corbridge and the south to Newstead. This Roman road, which is such a well-known feature of the Border country, was probably the main highway between England and Scotland in antiquity, and is still used as a means of communication by the farmers who inhabit the breezy uplands through which it passes. For some distance after it has crossed the Roman Wall above Corbridge its course practically coincides with that of the modern road, but at High Rochester, not far from Otterburn, it diverges to the right, and plunges into the Cheviot. Near the remote Roman station of Chew Green it crosses the border into Scotland, and makes straight for the Eildon Hills, whose triple summit forms at many points a striking feature of the landscape to the traveller along the road. The claim of the Dere Street to be of Roman origin is well established by the presence along its line of a series of Roman stations—Risingham (*Habitancum*) and Rochester (*Bremenium*) in Northumberland, the above-mentioned Chew Green camps on the Border, and, on the Scottish side, Pennymuir on the Kale Water. Some six miles beyond Pennymuir the road dips into the valley of the Oxnam, and it is at this point that the fort of Cappuck is situated. Fig. 1 shows the road descending the side of the valley to the point where the fort lies.<sup>1</sup>

<sup>1</sup> For a full account of Dere Street, see *Curle, A Roman Frontier Post, etc.*, p. 7 f.



It is only in quite recent times that the existence of a Roman fort on the Oxnam has been established. In the year 1885 Roman pottery and fragments of quern-stones were turned up in the field above the river, with the result that some excavation was undertaken by the late Mr Walter Laidlaw, custodian of Jedburgh Abbey, acting on the



Fig. 1. Showing the Road descending to where the Fort of Cappuck lies.

instructions of the late Marquis of Lothian, the owner of the site. The results were published in the *Proceedings of the Berwickshire Naturalists' Club* for 1892-3, and reprinted in Mr Laidlaw's volume entitled *Poetry and Prose*. Some valuable evidence was secured, but much remained to be done; and, in view of the improvement in archaeological methods since the year 1886, it was felt that a more systematic exploration of the site was called for. Accordingly, an appeal was made to the Carnegie Trustees for a grant of money, and

with the assistance of the funds thus provided excavation was undertaken during the months of August, September, and October 1911, and March and April 1912. The work was directed by the writers of this report, Mr G. H. Stevenson, M.A., of University College, Oxford, and Mr S. N. Miller, M.A., Lecturer in Roman History at Glasgow University. They were ably assisted by Mr Alexander Mackie as



Fig. 2. Showing Site of Port of Cippuck from the Roman Road.

clerk of works, whose experience at Newstead and elsewhere was most valuable, and they wish to express their thanks to the Marchioness of Lothian and Mr Bertram Talbot of Monteviot House for their interest and encouragement. They are greatly indebted to Mr James Curle of Melrose and Dr George Macdonald of Edinburgh for their kindness in visiting the site while work was in progress, and for their invaluable assistance in interpreting the pottery and coins.

A glance at figs. 1 and 2 will make clear the exact position of the



fort. It lies in a field directly above the point where the Roman Road crosses the Oxnam, and by the side of the modern road from Pennymuir to Kelso. The field slopes gently upwards from this road, then becomes almost level, and terminates at the edge of a very steep bank which rises above the river. Excavation had not proceeded long before it became clear that this bank had altered considerably since Roman times. The encroachment of the river had eaten it away, with the result that a whole corner of the fort had disappeared (see plan, fig. 3). But enough remained to enable us to determine its exact dimensions. The internal measurement from north to south was 80 yards, and from east to west 70 yards. This gives an area of about  $1\frac{1}{2}$  acres, while an almost equal space is covered by the defences. Cappuck is thus considerably smaller than most of the Roman forts hitherto excavated in Britain. It is almost identical in size with Rough Castle on the Antonine Vallum, and considerably larger than the Agricolan fort at Bar Hill. A large number of forts have an area of 3 to 6 acres, and were intended for the accommodation of a cohort, while Newstead with its defences covers as much as 21 acres. Cappuck was not intended to contain more than a handful of troops, but it is a striking fact that, in spite of its small size, the defences occupied as much space as those of many much larger forts, and that the rampart, like that of Rough Castle, was almost as broad as that of Newstead.

Even apart, then, from the historical questions on which the excavation of Cappuck was expected to throw some light,<sup>1</sup> it seemed worth while to explore a fort whose small size distinguished it from most of those hitherto excavated in this country, in order to determine how far the Romans were influenced in their methods of fortification by the actual size of their stations.

Unfortunately, the field in which the fort is situated had been under the plough for centuries, and the stones of the Roman buildings,

<sup>1</sup> These have been discussed in the concluding section of this report.  
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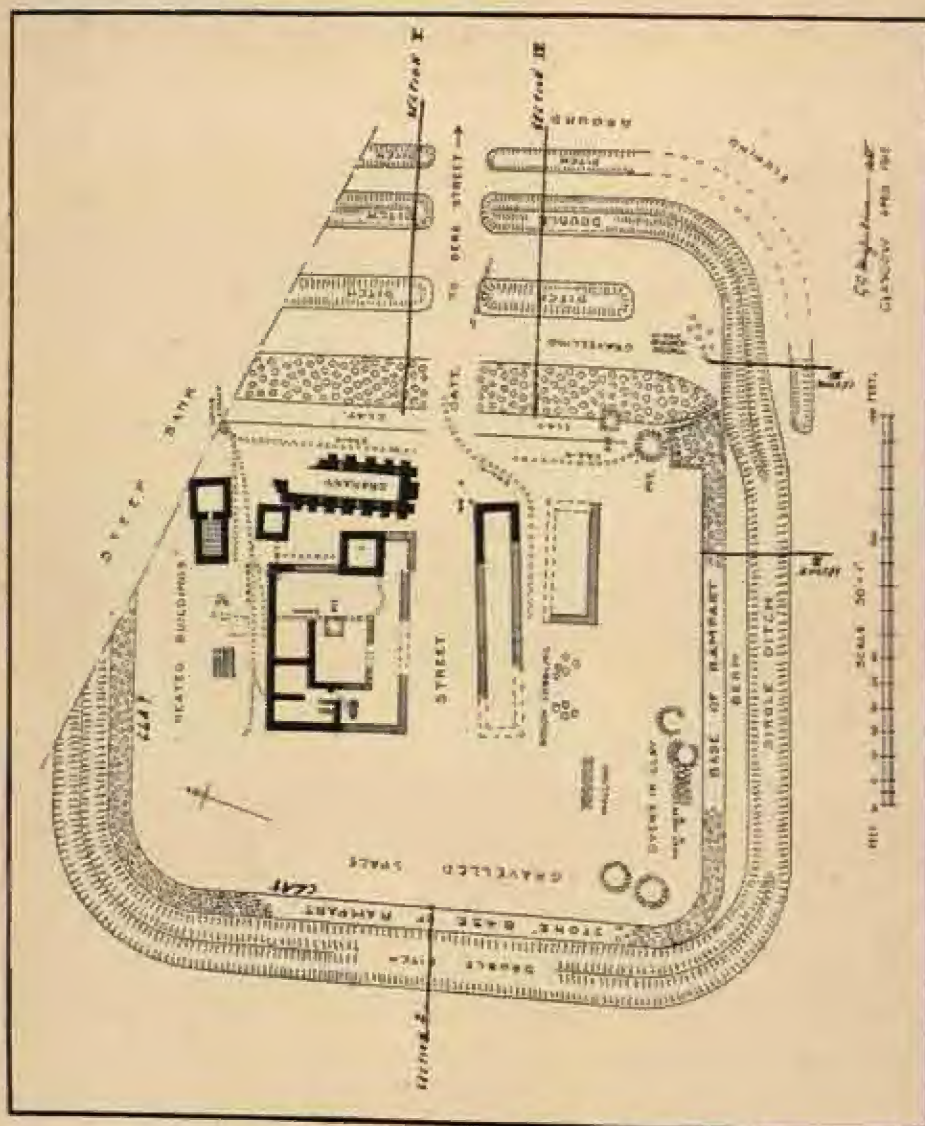


Fig. 3. Plan of the Fort at Osprey, Boxborough.



which seem never to have been of very solid construction, had been removed in large numbers. We had often great difficulty in tracing the line of walls, since mortar seems not to have been used, and clay and cobble foundations, which so often make it easy to follow a wall of which all the stonework has disappeared, were rarely present. In such a small fort it was not to be expected that objects of great artistic interest, such as those found at Newstead, should be unearthed; but, as we hope to show, the small finds were sufficient in quantity to enable us to draw certain quite definite conclusions.

## II. THE DEFENCES.

On starting work, our first object was to discover the defences of the fort. Mr Laidlaw had uncovered several buildings in the interior, but had done nothing to determine the area of the site, and this could only be done by tracing the line of the rampart and ditches. By taking a series of cuts we were able to determine accurately the system on which the fort had been defended. (See plan, fig. 3.)

The whole fort had been surrounded by a clay rampart, resting in part on a layer of cobble-stones. Traces of this foundation were found in all our cuts except one, where it had been ploughed away. At one point on the south side (fig. 4) it consisted of a double layer, of which the upper was set back a few inches from the lower, but elsewhere it was single. On all sides but the east the structure was fairly uniform. It averaged 8 feet in breadth, and was formed of whinstone cobbles roughly placed together on the natural soil, and there was no trace, as, *e.g.*, at Ardoch, of a facing of dressed stones. The distance of this foundation from the inner edge of the ditch varied considerably. On the north and west sides it lay directly behind it, while on the south side there was a berm of about 9 feet—a fact which, together with the doubling of the layer of cobbles, suggests that on this side the ground was marshy. Our first idea was that

we had here the foundations of a stone wall, which had been backed with clay—a form of rampart which exists, *e.g.*, at Melandra and the later fort of Elslack,—but further investigation led us to conclude that this was not the case. There was no trace of building-stone, and it seemed more probable that the layer of cobbles had served simply to strengthen a clay rampart which lay above it and extended



Fig. 4. Cobble foundation of the Rampart.

for some distance behind it. In spite of the nearness of the stonework to the present surface, we found clear traces of puddled clay both above it and behind it, and concluded that we had at Cappuck a parallel to the band of cobbles found by Mr Curle at the base of the clay rampart of Newstead.<sup>1</sup> A similar structure is found in the Antonine *lines*, where a layer of stones, 14 feet wide, underlies the rampart of turf;<sup>2</sup> at Birrens, where the layer is 18 feet wide; at Ardoch,

<sup>1</sup> *Vide* Curle, *op. cit.*, p. 33.

<sup>2</sup> *Vide* Macdonald, *Roman Wall in Scotland*, p. 65.



where it is 7 feet wide; at Rough Castle, and elsewhere. In these forts the structure of the rampart varied considerably, and often consisted of layers of different materials. At Cappuck it was composed throughout of puddled clay.

This view was confirmed by investigation of the east rampart of the fort, which was differently constructed. Here we found, some 22 feet behind the ditch, a broad layer of large cobbles, well and smoothly laid in clay, very much superior in character to the rough stonework which surrounded the other sides of the fort. The outer edge was often difficult to determine because of its nearness to the surface, but the inner edge could be followed with ease, and it seemed that the average breadth of the cobbling was 24 feet. Above it lay a great mass of puddled clay, containing few, if any, stones, which extended for some distance behind it, and may also have projected in front, so that the total breadth of the rampart was probably as much as 35 feet. The breadth may possibly have been the same on the other sides, in spite of the narrowness of the stone foundation, since clay could be detected for a very considerable distance behind the stonework. In the south-east corner a drain ran out through the rampart into the ditch, and the structure of the east rampart was continued for some 20 feet along the south side of the fort. As noted above, the strength of the rampart is very striking, in view of the small size of the station.

When the inner edge of the east rampart was being traced, we noticed a very distinct sink in it at a point not far from the south-east corner of the fort. This suggested that the rampart did not rest on the natural soil, but had been carried over a pit, which had been filled in at the time of its construction. This proved to be the case. The pit was about 10 feet square and 7 feet deep. It contained much burnt wood, and one fragment of coarse pottery, but unfortunately nothing else. A coin or a piece of datable pottery would have been valuable chronological evidence. Still, the existence of the pit proved that the site had been occupied before the rampart assumed its present form.

Another pit was discovered later on under the clay of the east rampart, a little to the south-west of that just described. It was round, 14 feet in diameter and 12 feet 4 inches deep, narrowing towards the bottom. The lower part was lined with puddled clay, and it had been sealed up with the same material. A drain (see plan, fig. 3) emptied into it, and probably fell out of use when the pit was sealed up, though on this point we express ourselves with some hesitation. In the pit were discovered a coin of Trajan, and some pottery which Mr Curle thinks is distinctly not of Flavian date, but belongs to the early part of the Antonine occupation.

The existence of these two pits makes it pretty clear that the east rampart of Cappuck was widened and strengthened in the course of the occupation of the site. Probably the earliest rampart was similar to that which surrounded the other sides. Then it was widened so as to cover the square pit, and finally the width was increased to such an extent as to necessitate the filling in of the round pit, which had for some time drained the south-east part of the fort. We may add that traces of burning were discovered under the stonework of the east rampart, so that there is abundant evidence that it was not constructed by the earliest garrison of the fort. (The historical importance of these facts will be discussed in the concluding section of the report.)

*The Ditches.*—As has been pointed out, the construction of the east rampart presented peculiar features, and we were therefore not surprised to find that the ditches too were more complex on that side of the fort. It has often been noticed that the forts hitherto excavated in Scotland show a more complicate system of ditching than is at all common elsewhere. The regularity of the ditches at Bar Hill is quite exceptional, and as a rule the ditches vary according to the character of the site. At Ardoch, for example,<sup>1</sup> there are six ditches on one side, and only one on another, where the camp stands on a

<sup>1</sup> *Proc. Soc. Ant. Scot.*, 1897-8, p. 414.



steep bank overhanging the river Knaik. At Lyne,<sup>1</sup> for a similar reason, there are three ditches on one side and one on another. At Camelon<sup>2</sup> there are no ditches at all at one point, because of the existence of a steep bank which served as a sufficient defence. At Cappuek, which stood in a similar position to that of the forts just mentioned, we find a somewhat similar irregularity. The side of the fort in which the only gate occurred was far more strongly defended than the other three. The ditches on the north and west sides were pretty uniform, of the familiar W-shaped type, about 28 feet broad and 7 or 8 feet deep (see fig. 5, sections of defences). On the south side the ditch narrowed and became single, 18 feet wide and 7 feet deep, and was separated from the rampart by a berm of some 9 feet. This may be due to the slope of the ground, or possibly on this side the ground was at one time marshy, so that it was considered unsafe to set the rampart close up to the edge of the ditch. The existence of a strong ditch on the north side may be taken to show that the bank above the Oxnam was less steep in antiquity, and that an attack on this side was considered possible. It was, however, on the east side, where the fort lies near Dere Street, and where the only gate was placed, that an attack was most to be feared. The ditch which runs round the other sides of the fort is here merely the central one of three. It becomes double again near the south-east corner, but is so shallow and irregular that, before we discovered the other two ditches, we concluded that it could not have formed the main defence. At several points it presented quite an unfinished appearance, and where it runs parallel to the eastern rampart its outer part is little more than a shallow drain (see sections 4 and 5 in fig. 5). A single ditch, 15 feet wide and 8 feet deep, broken opposite the gate, north of which it was flat-bottomed, lay between the central ditch and the rampart, and outside lay a subsidiary ditch some 10 feet wide. The space between the innermost and the central ditch was about 20 feet in

<sup>1</sup> *Proc. Soc. Ant. Scot.*, 1900-1, p. 169.

<sup>2</sup> *Ibid.*, p. 351.

# *ROMAN FORT* *AT* *CAPPUCK.* *SECTIONS OF DEFENCES.*

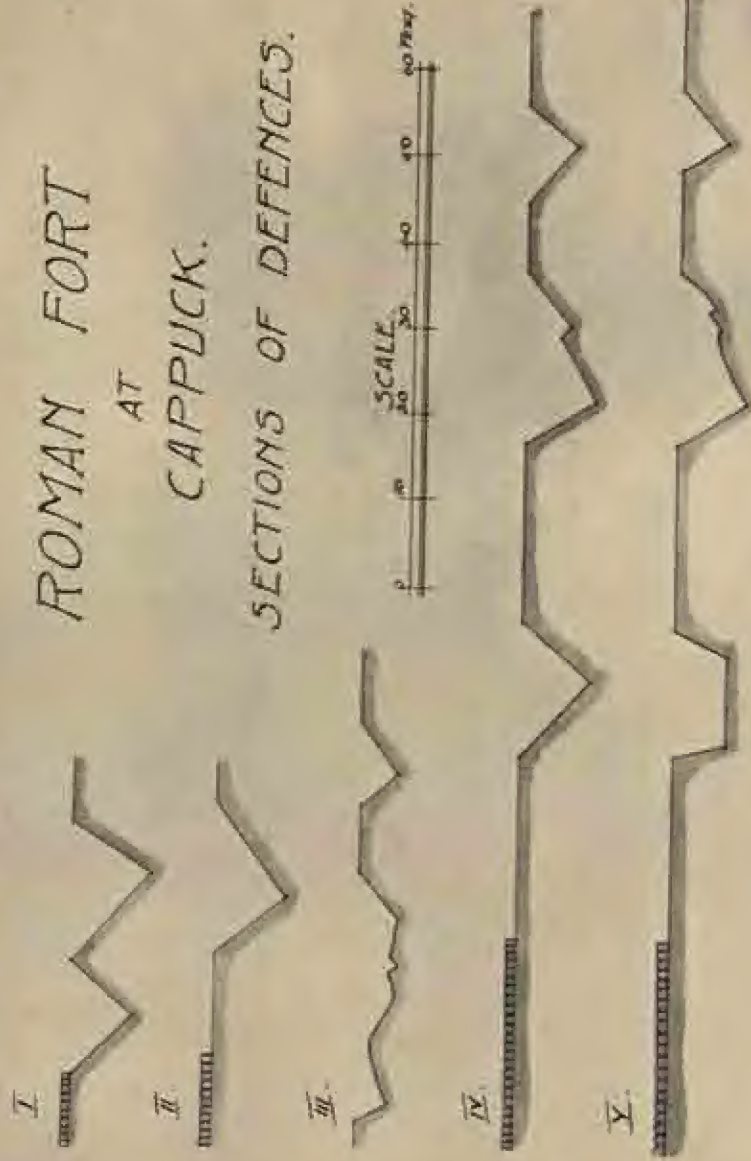


Fig. 5. Sections of the Defences of the Fort at Cappuck, Roxburghshire.



breadth, and may have held a secondary rampart. No obvious traces remained, but many cobble-stones were found in the ditch, which may have formed part of a small rampart in its rear. Without some such defence the space between the ditches would have provided an attacking enemy with a most convenient foothold. In the space (22 feet wide) between the rampart and the first ditch, traces of gravelling and a piece of drain were discovered, which suggests that some secondary defence or extension of the eastern rampart ought to be assumed. An ordinary berm could hardly be 22 feet broad. The earliest rampart of the fort, as suggested above (p. 454), may have run in a slightly different line from that which survives, and it is possible that the gravelling and drain ought to be connected with it.

It is clear, then, from a consideration both of the rampart and of the ditches, that it was on the east side that an attack was considered most probable.

*The Gate.*—It will be seen from the plan that Cappuck is distinguished from the other Roman forts in Scotland by the possession of only one gate. We found a break of about 20 feet in the stonework of the eastern rampart, and a corresponding break in all three ditches, but careful investigation failed to show the existence of any similar opening on the other sides. The small size of Cappuck must account for this peculiar feature, though it is to be noted that Rough Castle possessed the usual four gates. The "mile castles" on the English Wall have commonly two, and instances even of small forts with one gate are rare.<sup>1</sup> No traces of guardhouses were to be seen.

Just outside the gate we discovered a few blocks of red sandstone set in a line, and, curiously, running just across the sloping end of the

<sup>1</sup> The tiny Agricola fort at Bar Hill had only one gate, and Mr Curle has kindly drawn our attention to a similar feature in the fort of Kase-Rhelan in Tunis (Cagnat, *L'armée romaine d'Afrique*, p. 500), and the fourth-century fort of Kast-Bšer in Arabia (Brännow u. Domaszewski, *Die Provincia Arabia*). Probably more instances could have been quoted, had a larger number of small forts been systematically explored.

innermost ditch. Unfortunately, they could not be traced further down the hill; but if, as seems probable, they formed the kerb of the road leading to Dere Street, it is necessary to assume that the ends of the southern parts of the ditches were at some date filled up, and the road carried over them. This would give an easier gradient to the approach to the fort than if it had run straight uphill to the gate. Possibly when the rampart was strengthened it was considered less necessary to leave the ditches intact.

### III. THE INTERIOR OF THE FORT.

As was mentioned above, we experienced considerable difficulty in tracing the walls of the buildings within the fort, since the masonry was in most cases of inferior quality and had been freely removed. It proved possible, however, as may be seen from the plan, to form a clear idea of their structure, and we are confident that nothing of importance escaped observation.

A gravelled street, on which the chief buildings stood, ran from the gate across the fort from east to west. To the right of the entrance facing on to the main street was a small granary some 50 feet long by 20 feet wide, of a type common in Roman forts. The walls, which were of white sandstone, were supported by buttresses, between each pair of which was the usual slit for ventilation. The floor had, of course, been raised, but all traces of it had disappeared, so that it was impossible to determine whether it had rested on pillars, as, e.g., at Castle Cary, or on dwarf transverse walls, as, e.g., at Corbridge. At one point the west wall of the granary showed a distinct sink, and had been carried over a small pit, which unfortunately contained no objects. Its existence, however, suggests that the site had been occupied before the construction of the granary.<sup>1</sup>

Opposite the granary, on the other side of the street, stood a mysterious structure, which is represented in fig. 6. This was an oblong

<sup>1</sup> See below, Section VII.



enclosure, 10 feet long and 3 feet broad, consisting of a gravel floor surrounded by slabs of stone, which were suspended from notches in stone pillars 2 feet high. One of the slabs, about 3 feet long, was in position, and four of the eight pillars were still standing. The slab was not fitted into the pillars; but was suspended in the air, while the sides were not perpendicular and sloped away from the supports. If this



Fig. 6. Enclosure opposite the Granary.

had not been the case, we should have asserted confidently that we had here a water-tank, such as were found at Corbridge, Housesteads, and elsewhere; but this theory seems inadmissible, unless, indeed, we assume that the water was contained in a tank of wood, which fitted into the stone enclosure. It is just possible that the structure is modern,<sup>1</sup> and we have not found any parallel in other Roman forts.

<sup>1</sup> Prof. Conway suggests that it was a sheepfold, but its small size renders this improbable.

Next to the granary stood a large building, 70 feet by 60 feet, which we naturally expected to be the *principia* or headquarters building, almost universal in Roman forts. It turned out, however, to possess features which make it very doubtful whether this name can be applied to it. Along the side furthest from the street there was a series of chambers, but these seem to have been four in number



Fig. 7. North-west corner of Central Building.

and not three or five, as is usual, and in the centre was a square space surrounded by a wall. In the western part (see fig. 7) were remains of dwarf walls, which must have supported a floor, and the presence of burnt soil suggested that this portion of the building had been heated. Behind the dwarf walls was a slit in the ground, about 5 feet long, carefully lined with stone, and full of soot, so that it must almost certainly be interpreted as a fireplace. The building showed distinct signs of reconstruction. A roughly made watercourse, which had



probably once contained a pipe or a wooden channel, ran across it, along the line of an earlier wall, and was taken right over a pit, 9 feet 6 inches square and 8 feet deep. This pit, which had been sealed with clay, and possibly lined with stones, contained among other objects a brooch and fragments of *terra sigillata* of a distinctly second-century type, so that it must have remained open during a considerable part of the Antonine occupation.

Again, at some date subsequent to the erection of the building, there was incorporated with it one of two small square structures of red sandstone which adjoined it on the side of the granary (see plan, fig. 3). It seems certain that this latter originally formed no part of the larger building, since, not only was it constructed of red and not of white sandstone, but its walls were much stronger in character. The floor was of concrete, and the similar building to the north of it, which was never incorporated with the "principia," had a floor of the same material, resting on a mass of boulders laid in clay. The flooring of these two buildings was much stronger than that of any other within the fort. Their purpose and character are rather obscure, but it seems probable that they were storehouses. At the time of the reconstruction the line of the eastern wall of the large building must have been somewhat altered, and the rough wall which connects the square building with its south wall must date from that period. The evidence for reconstruction seems to us to be overwhelming, and we feel inclined to date it within the Antonine period because of the pottery found in the pit.

As has been said, it is hardly possible to designate this building by the name "principia,"<sup>1</sup> and the ground-plan, with its central court surrounded by chambers, suggests rather the so-called "commandant's house," which is frequently found adjoining the principia of larger forts. There is a good example at Gellygaer, and the building at Cappuck bears some resemblance to one which lay alongside the

<sup>1</sup> We have, however, sometimes used the term for purposes of convenience.

principia and granary at Rough Castle.<sup>1</sup> It is probable that the small size of the Cappuck fort rendered it advisable to make one building perform the functions which were usually divided between two, and to accommodate the commander of the garrison in a building, part of which served as an office.

Careful investigation failed to show any traces of walls between



Fig. 8. Bath Building.

the structure just described and the west rampart. The whole of this space seems to have been gravelled, and any buildings which may have occupied it must have been of wood.

To the north of the granary and not far from the north rampart we discovered a very well-preserved building, which is represented in fig. 8. This consisted of two chambers connected by a brick-lined flue, of which the western one contained twenty-four hypocaust pillars

<sup>1</sup> Vide Macdonald, *Roman Wall in Scotland*, p. 225.



of stone and brick, which had at one time supported a floor, probably of brick concrete (*opus signinum*), since fragments of this material were found among the pillars. The internal measurements of this chamber were 15 feet by 8 feet, and the walls, which were 2 to 3 feet thick, rested on clay and cobble foundations, which were not found elsewhere in the fort. The adjoining chamber (12 feet square) had evidently contained the furnace. The soil was full of soot, fragments of lead and glass, building-stones, and bones of ox, sheep, pig, and red deer.<sup>1</sup> It seems probable that the furnace was used for cooking purposes as well as for heating the hypocaust. Bath buildings on so small a scale are not common in Roman forts, where they usually form part of larger structures; but a close parallel is provided by the hypocaust found at Castleshaw in 1908, where a single chamber was connected with the furnace by a flue very similar to that discovered at Cappuck.<sup>2</sup> The superior quality of the masonry suggested that this building was not contemporary with the others which we discovered, and this view is perhaps confirmed by the appearance among the pillars of a fragment of *terra sigillata* of a well-known first-century type (Dragendorff, 29). Very possibly the hypocaust is the only survivor of the buildings erected in the time of Agricola.

A little to the west were found scanty remains of what looked like another building of the same type. It had five parallel walls, which must have supported a floor, and traces of burning were found in proximity to them.

A great deal of labour was expended on the part of the fort south of the main street, but without very much result. Wherever we cut, the ground seemed to be full of cobble-stones, and it was difficult to trace definite foundations. We were, however, able to distinguish two oblong buildings of the usual barracks type, and found traces of

<sup>1</sup> Prof. Bryce of Glasgow University kindly examined them for us.

<sup>2</sup> *The Roman Forts at Castleshaw*, pp. 19-20.

what looked like a third. Such buildings are almost always found in Roman forts, and call for no comment.

In the south-west corner, finally, were discovered four round foundations of what were evidently ovens, built into the clay of the rampart, which at this point probably extended further into the interior than elsewhere. Similar buildings in a better state of preservation have been found at Inchtuthill, Bar Hill, Birrens, Castleshaw, and elsewhere. They were domed structures, on the flagged floor of which a fire was placed until they became red-hot. Then the fire was removed, and the food placed in the heated chamber. At Cappuck practically nothing of the walls was intact, but there was no possibility of mistaking the character of the round flagged foundations, especially as the soil in this corner of the fort showed traces of burning. A piece of good cobbling was found adjoining one of the ovens, evidently intended to strengthen the rampart.

A good deal of confused stonework was found in the neighbourhood of the ovens, which we were unable to reproduce intelligibly on the plan. We got the impression, however, that there had been reconstruction in this part of the fort, as well as elsewhere. At several points burnt soil was found below later foundations.

A glance at the plan will show that elaborate arrangements were made for the drainage of the fort. The drains of the part north of the main street converged near the north-east angle, and ran away towards the river in a channel covered by several large blocks of red sandstone. Another drain ran between the two barracks buildings and then through the gate, presumably into one of the ditches; while in the south-east corner were the drain discussed above (p. 454), running up to a pit near the rampart, and a break in the rampart itself probably intended for the same purpose.



## IV. THE POTTERY.

(a) *Terra Sigillata*.

Some seventy fragments of this so-called "Samian" ware were discovered at Cappuck. Most of the pieces were too small to be of any value for dating purposes, and we have reproduced only the more important. They were, in the majority of cases, very much worn, and seem to have been used over a long period. Thanks to modern investigations, of which those of Mr Curie at Newstead are perhaps the most important, pottery now ranks with coins as a trustworthy source of chronological evidence.

(1) Fragment of type 29 (first-century). Two friezes divided by a moulding, having a row of dots on either side. In the upper is a scroll with leaves; in the lower, a row of pointed ornaments. Found among the pillars of the hypocaust. (Fig. 9, No. 1.)

(2) Fragment of a rim of type 29, marked by the usual series of parallel lines. Found in 1886 by Mr Laidlaw. Site uncertain. (Fig. 9, No. 2.)

(3) Fragment of base of type 37. Band of oval ornaments surmounted by a frieze with figures, perhaps separated by cruciform lines (an early feature). Found on floor of headquarters building. Similar pieces were found by Mr Curle in the ditch of the early fort at Newstead. (Fig. 9, No. 3.)

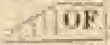
(4) Small fragment of type 37. Wreath of chevron pattern. Beneath, small medallions separated by a flower. Found on floor of headquarters building. Probably early. (Fig. 9, No. 4.)

(5) Fragment of type 37. Row of S-shaped ornaments, surmounted by frieze containing cruciform ornament. Found in 1886 by Mr Laidlaw. Site uncertain. (Fig. 9, No. 5.)

(6) Almost complete shallow bowl of type 35, with rim decorated with lotus buds in barbotine. Such vessels were common in the early

period at Newstead, but continued to be made in Antonine times (*vide* Curle, *op. cit.*, p. 198). Found on floor of headquarters building.

(7) Fragment of rim of Newstead type 11 (Curle, *op. cit.*, pl. xxxix.). Lotus buds in barbotine on a flange just below rim of vessel. Probably a first-century type. Found to the west of the headquarters building.

(8) Fragment of type 27 with imperfect stamp . The glaze is good, and the piece may quite well be Flavian. Found in the round pit behind the eastern rampart.

(9) Fragment of rim of type 18, with good glaze. Probably early. Found outside the eastern ditches.

(10) Four fragments "come from a platter which recalls type 18, but the glaze is poor, and when put together the side seems too high for the Flavian dish" (Mr Curle). Found in the round pit behind the eastern rampart.

(11) Fragment of type 37. Three panels separated by lines ending in mallet-shaped head. (a) Nude dancer holding ends of garment in hands (Déchelette 216). (b) Legs of draped figure. (c) Rosette and part of figure. Found by Mr Laidlaw in 1886. Site uncertain. (Fig. 9, No. 6.)

(12) Fragment of type 37. Egg and tassel moulding. Below, fragments of two panels, separated by line ending in a mallet-shaped head. In one a large medallion containing Triton with double fish-tail waving an oar (Déchelette type 16). Design of other panel uncertain (perhaps Déchelette type 104, warrior with lance on left arm). A typical Antonine piece in the style of Cinnamus (*vide* Curle, *op. cit.*, pl. xlv.). Found in the bottom of pit in headquarters building. (Fig. 9, No. 7.)

(13) Fragment of type 37. Egg and tassel moulding. Below, pieces of three large panels: (a) Mars seated, resting on shield, and holding lance in his right hand (Déchelette 9a). Underneath, galloping stag. (b) Figure with arm raised above his head. (c) Nude figure of Pan standing on a pedestal and playing the syrinx (Déchelette





Fig. 9. Terra Sigillata from Cappuck.

411). Found on the floor of the headquarters building. (Fig. 10, No. 8.)

(14) Fragment of a base of type 37. Three panels. (a) Medallion. (b) Legs of a figure. (c) Leaping animal. Found in pit in headquarters building. Perhaps from same bowl as 12. (Fig. 10, No. 9.)

(15) Fragment of type 37. Two panels containing (a) plane leaf; (b) crouching rabbit. The bowl seems to have had two parallel zones of decoration, and so may be early (*vide* Curle, *op. cit.*, p. 202). Found on floor of headquarters building. (Fig. 10, No. 10.)

(16) Two fragments of a fluted bowl, like that depicted in Curle, *op. cit.*, pl. xl. fig. 21, *cf.* p. 200. This type probably belongs to the latter half of the second century. Found in the filling of the south ditch. (Fig. 10, No. 11.)

(17) Fragment of rim of type 37. Lines dividing the panels end in mallet-shaped heads. "The width and coarseness of the rim take it out of the Flavian category" (Mr Curle). Found in round pit behind east rampart.

(18) Large fragment of cup (type 33), bearing potter's stamp *EVFFI MA*. This potter is generally supposed to be Antonine (*vide* Curle, *op. cit.*, p. 240). Found in 1886 by Mr Laidlaw. Site uncertain.

(19) More than half the base of a platter like that represented in Curle, *op. cit.*, pl. xxxix. fig. 2. The outside is decorated with horizontal flutings, while in the inside, along the line where the bottom unites with the rim, there is a rounded band of moulding (*Viertel-rundstab*). In his book (p. 197) Mr Curle is inclined to date this type definitely as first-century, but he writes that he saw a similar dish which he is sure is late at Rough Castle. The Cappuck piece was found outside the eastern ditches.

The rest of the Cappuck *terra sigillata* does not call for a detailed description. Most of the pieces consist of scraps of types 31 and 33, which were in common use in the second century, and probably in the first. It will have been noticed that a large proportion of the pieces





Fig. 10. Terra Sigillata from Cappuck.

described above are certainly or probably of first-century date, and, as will be shown below, six of the thirteen coins discovered on the site were issued before the year 84 A.D. The evidence of the coins and the *terra sigillata* is thus very strongly in favour of the view that Cappuck was not occupied merely during the governorship of Agricola, and that its garrison, like that of Newstead, was not withdrawn at the time of the evacuation of the forts on the Antonine vallum.

(b) *Unglazed Ware.*

Mr Curle very kindly examined a representative collection of pieces of the coarser pottery, containing fragments of mortaria, cooking pots, shallow bowls, jugs, etc., and reported that they all seemed to him to be of Antonine date. Two fragments of black ware from cooking-pots or beakers, found in the round pit within the eastern rampart, appeared to him to be not typically Antonine, but yet not so early as Flavian. They may have been in use during the earlier part of the second-century occupation, and the other objects found in the same pit suggest a similar date.

The predominance of Antonine vessels among the coarser pottery is not surprising in view of the fact that more care would naturally be taken of the imported *terra sigillata* than of the rougher home-made ware. It is thus natural that most of the surviving fragments of the latter belong to the later period of the occupation of the fort.

V. THE COINS.

Thirteen Roman coins—six denarii and seven bronze coins—were discovered at Cappuck.

(a) *Denarii.*

(1) *Vespasian (69-79 A.D.).*

*Obverse.* Inscription illegible. Laureated head to right.

*Reverse.* TRI POT. Vesta seated left.

(Cohen,<sup>2</sup> i. p. 411, Nos. 561 and 563.) Found in the "head-quarters building."



## (2) Vespasian.

*Obv.* IMP CAESAR VESPASIANVS AVG. (7). Laureated head to right.

*Rev.* [PONTIF] MAXIM. Vespasian seated right, with sceptre and bough.

(Probably Cohen,<sup>2</sup> i. pp. 327, 389.) Found in the "headquarters building."

## (3) Domitian (81-96 A.D.).

*Obv.* IMP CAES DOMITIANVS AVG PM. Head right laureate.

*Rev.* TR POT II COS VIHL DES. X. P.P. (i.e. 83 A.D.). Pallas standing right with shield and spear on prow of ship.

(Cohen,<sup>2</sup> i. p. 520, No. 604). Found by Mr Laidlaw in 1886. Site unknown.

## (4) Hadrian (117-138 A.D.).

*Obv.* HADRIANVS AVG COS III. P.P. (i.e. 120 A.D.). Head right bare.

*Rev.* SALVS AVG. Health standing right feeding serpent coiled round altar.

(Cohen,<sup>2</sup> ii. p. 216, No. 1336). Found inside the east rampart.

## (5) Hadrian.

*Obv.* [IMP CAES]AR TRAIAN HADRIAN[VS AVG]. Bust right laureate. Paludamentum over left shoulder.

*Rev.* PM TR P COS III. (120 A.D.). Pietas standing left raising both hands.

(Cohen,<sup>2</sup> ii. p. 199, No. 1117). Found inside the east rampart.

## (6) Faustina Senior (died 140 A.D.).

*Obv.* [DIVA FAUSTINA]. Bust right draped.

*Rev.* [AVGV]STA. Pietas to left near altar, raising right hand, and holding box of perfumes.

(Cohen,<sup>2</sup> ii. p. 422, No. 124.) Found in "headquarters building."

(b) *Brass or Copper Coins.*

- (1)
- Vespasian. "First brass."*

*Obv.* Inscription illegible. Head right laureate.*Rev.* [PAX AVG] S.C. Peace standing left near altar with patera, caduceus, and branch of olive.(Cf. Cohen,<sup>2</sup> i. p. 390, No. 300 f.) Found in hypocaust building.

- (2)
- Vespasian. "First brass."*

*Obv.* Inscription illegible. Head right.*Rev.* Inscription illegible. Possibly Rome standing left, holding victory on globe and spear.(Cf. Cohen,<sup>2</sup> i. p. 399, Nos. 419-421.) Found in the "head-quarters building."

- (3)
- Titus (79-81 A.D.). "First brass."*

*Obv.* T CAESAR IMP AVG P P O N T R P COS VI CENSOR (i.e. 77-78 A.D.). Head right laureate.*Rev.* ROMA SC. Rome standing left with victory and spear.(Cohen,<sup>2</sup> i. p. 445, No. 184.) Found in "headquarters building."

- (4)
- Trajan (98-117 A.D.). "First brass."*

*Obv.* [IMP CAES NERVAE TRAIANO] AVG GER DAC PM TR P] COS v(1 ? PP) (112 A.D.). Bust right laureate.*Rev.* SPQR OPTIMO PRINCIPI . S.C. Arabia standing to front, head left, holding branch and reed. At her feet, camel left. In exergue, traces of ARABADQ.(Cohen,<sup>2</sup> ii. p. 20, No. 28 or 29.) Found in round pit behind the east rampart.

- (5)
- Trajan. "First brass."*

*Obv.* IMP CAES NER TRAIANO OPTIMO AVG GER DAC PARTHICO PM TR P COS VI . P.P. (116 A.D.). Head right laureate.*Rev.* PROVIDENTIA AVGVSTI SPQR SC. Providence standing left, holding sceptre supported on a column.(Cohen,<sup>2</sup> ii. p. 51, No. 320.) Found by Mr Laidlaw in 1886. Site unknown.



## (6) Trajan. "First brass."

*Obv.* [IMP CAES NER TRAIANO OPTIMO AVG GER DAC PARTHICO  
FM TR P COS VI PP] (116 A.D.). Bust right laureate.

*Rev.* REX PARTHIS DATVS. Trajan seated right, accompanied  
by praetorian prefect standing, presenting a king to kneeling  
Parthia.

(See Cohen,<sup>2</sup> ii. p. 52, No. 328). Found by Mr Laidlaw in 1886.  
Site unknown.

## (7) Hadrian. "Second brass."

*Obv.* Inscription illegible. Head right laureate.

*Rev.* [PROVIDENTIA AVG]. Providence standing left, leaning on  
column and pointing to globe on ground, in field. [s.c.]

(Cohen,<sup>2</sup> ii. p. 207, No. 1203). Found by Mr Laidlaw in 1886.  
Site unknown.<sup>1</sup>

We also discovered on the site a halfpenny of George III., and a penny of the same reign bearing the stamp YOUNG vs, which had probably been used as a token. The interpretation of the two last letters is uncertain.

The historical importance of the coins will be discussed below. Here we shall only note that six of the thirteen were minted before the year 84 A.D.—a fact which suggests that the first-century occupation of the site must have been of considerable duration. As we saw above, the evidence of the pottery points to the same conclusion.

## VI. THE SMALLER OBJECTS.

The objects found at Cappuck, other than the coins and pottery, are of secondary importance. The more interesting of them are represented on fig. 11.

<sup>1</sup> All these coins except two were most kindly interpreted for us by Dr Macdonald.

(1) A brooch of bronze of a well-known late second-century type (the so-called "knee fibulæ"), similar to those represented in Curle, *op. cit.*, pl. lxxxvii., Nos. 28-32.<sup>1</sup> The spiral spring survives, and also the pin-catch. This brooch was found in the pit within the headquarters building along with Antonine pottery, and helps to prove the reconstruction of the building in Antonine times. (Fig. 11, No. 1.)

(2) A penannular brooch of bronze, similar to those represented in Curle, *op. cit.*, pl. lxxxviii. This type of brooch was in use for a long period, and is of no use for dating purposes. The Cappuck specimen was found in 1886. (Fig. 11, No. 2.)

(3) A bronze phalera with one loop complete and traces of two others. The latter were probably used for fastening the ornament to the harness, while from the former a pendant would be suspended. The object was found just within the eastern rampart. (Fig. 11, No. 3.)

(4) A similar bronze object was found in 1886. It is a circular disc, convex in the centre, and with a hole in the middle, through which a stud must have been passed. There were no traces of loops upon it. (Fig. 11, No. 4.)

(5) A bronze armlet  $2\frac{1}{2}$  inches in diameter. Found in 1886. (Fig. 11, No. 5.)

(6) Two blue melon-shaped beads. (Fig. 11, No. 6.) Cf. Curle, *op. cit.*, pl. xci.

(7) An iron object  $4\frac{1}{2}$  inches in length, shaped rather like an anchor. It may have been placed at the top of a fence or gate. Found in the headquarters building. (Fig. 11, No. 7.)

(8) Several spearheads of the usual type were found in 1886, and by ourselves.

We may also note the discovery of a considerable quantity of glass. Most of the fragments—including one long neck—belonged to bottles,

<sup>1</sup> Cf. *Cambridge Report*, 1910, p. 49.





Fig. 11. Smaller objects from Cappuck.

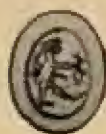
but one or two pieces, rough on one side and smooth on the other, may have been window-glass.

Other finds include a bone counter, two bronze studs, several iron nails, and some fragments of shoe-leather, one of them a complete sole, but none of these seem to call for reproduction or comment.

The only fragment of sculptured stone found at Cappuck is reproduced on fig. 12. It was discovered in 1886, and is in the private museum at Monteviot House. The fragment, which measures 1 foot by 8 inches, forms the end portion of a slab set up at Cappuck by the soldiers of the 20th legion. The fact is established by the presence of a figure of a boar, the emblem of this legion, and by traces of the numeral X in the central part of the slab. Above the boar is the pelta-shaped ornament common on Roman tablets, on which a bird is perched, while a lotus bud springs from its side. The central field is flanked by a representation of a standard. This inscription, together with a stone in Jedburgh Abbey which may have come from Cappuck, is discussed in the concluding section of the report.<sup>1</sup>

## VII. CONCLUSION.

The excavation of the Roman fort at Cappuck on the Oxnam was a natural sequel to the excavation by Mr James Curle of the fort at Newstead on the Tweed. The large amount of evidence which Newstead supplied was skilfully employed by Mr Curle to define the various stages of the Roman occupation of Southern Scotland,<sup>2</sup> and his conclusions were the more interesting as indicating that those stages did not correspond at every point with the history of the frontier between Forth and Clyde. It was desirable that those conclusions should be tested, and this could be done effectively by



<sup>1</sup> The gem here reproduced was picked up in a field adjoining the fort of Cappuck by Mr R. A. Curle. It adhered to a portion of an iron ring, and represents, probably, a satyr carrying a bunch of grapes.

<sup>2</sup> *A Roman Frontier Post*, pp. 340 f.





Fig. 12. Legionary Tablet of Twentieth Legion, found at Cappuck.

the excavation of the fort at Cappuck, since this station must have shared the vicissitudes of the large fort twelve miles to the north of it. As it has turned out, excavation has supplied a fair amount of material to confirm Mr Curle's conclusions, although the area of the fort was too small to provide a large number of datable objects, and the foundations had been so much disturbed that structural evidences were often obscured.<sup>1</sup>

The first question concerns Agricola. Was this the way he led his troops north in 80 A.D., and was it therefore he who first laid out the Roman road over Cheviot which in the Middle Ages came to be known as Dere Street? Traces of Agricola were found at Corbridge,<sup>2</sup> where this road crosses the Tyne, and again at Newstead,<sup>3</sup> some sixty miles further north on the same road. But this was not quite conclusive. Immediately before advancing into Scotland, Agricola seems to have been operating in the west by Carlisle, and it may have been from the west that he reached Newstead. "On this assumption," says Mr Curle,<sup>4</sup> "he might have followed the valley of the Liddell and the modern line of the North British Railway to Melrose. Another possible route was that of the ancient road known as the Wheel Causeway, which was used in the Middle Ages as a means of communication between Liddesdale and Jedburgh." To prove that Agricola followed the line of Dere Street, it was necessary to find traces of him at some point on the road south of Newstead, such as Chew Green or Pennymuir or Cappuck.

It may be regarded as certain that the fort at Cappuck dates from Agricola's time. Of structural evidence on this point there was, indeed, extremely little. The site showed no trace of two separate forts, an earlier and a later, laid out independently of each other; the earlier ditches must have been cleaned out and again employed when the fort was reoccupied in the Antonine period. Nor did the

<sup>1</sup> See p. 468.

<sup>2</sup> *A Roman Frontier Post*, p. 7, etc.

<sup>3</sup> *Corbridge Report*, 1910, p. 55.

<sup>4</sup> *Ibid.*, p. 7.



ditches show any trace of those defensive devices such as distinguish the Agricolan fort at Bar Hill,<sup>1</sup> and the two earliest periods at Newstead.<sup>2</sup> The interior buildings did supply a little evidence of an early occupation, but very little. All the buildings whose foundations could still be traced appeared to belong to the Antonine period, with the single exception of the hypocaust, which was differently constructed and contained a fragment of first-century pottery.<sup>3</sup> The other buildings of this period, having been of wood, can have left hardly any trace behind them, although two post-holes found in the south-west corner of the fort may have represented one of the wooden structures erected by Agricola's troops. Apart from these post-holes and the hypocaust, the only structural indication of a pre-Antonine occupation was the small pit over which the west wall of the granary had been carried.<sup>4</sup> It suggested that the site had been occupied before the building of the granary, and presumably the granary would be one of the first buildings erected by the troops of Lollius Urbicus.

But it is rather the evidence of the datable objects found on the site which shows that the fort was Agricolan in origin. Thirteen decipherable coins<sup>5</sup> were found, and of these six are of Flavian date. Two of them are denarii of Vespasian, and it is impossible that these coins should not have reached Scotland till the Antonine period. Besides the two denarii of Vespasian and an early denarius (83 A.D.) of Domitian, there are two "first brasses" of Vespasian and one of Titus; and again it is improbable that these bronze pieces should still have formed part of the ordinary currency so late as the middle of the second century. The pottery<sup>6</sup> confirms the evidence of the coins. Of the datable fragments of "Samian" ware, a considerable proportion belongs to the first century.

There can be little doubt, then, that the site was occupied by the

<sup>1</sup> Macdonald, *The Roman Wall in Scotland*, p. 189.

<sup>2</sup> *A. Roman Frontier Post*, pp. 24-25 and 31.

<sup>3</sup> See p. 463.

<sup>4</sup> See p. 458.

<sup>5</sup> See p. 470 f.

<sup>6</sup> See pp. 465-470.

troops of Agricola. How long did this occupation last? Excavation at Bar Hill, Castlecary, and Rough Castle showed that the frontier between Forth and Clyde could not have been held after Agricola was recalled in 85 A.D.,<sup>1</sup> but the evidence of Newstead seemed to Mr Curle to prove that Agricola's strongholds further south were not abandoned so soon.<sup>2</sup> Indeed, Dr George Macdonald concluded<sup>3</sup> from the coin-finds at Newstead that the fort continued to be occupied until well into the reign of Trajan, perhaps until the end of it; so that the Roman troops, as Professor Haverfield has said,<sup>4</sup> appear to have held a line along the river Tweed for more than a generation after withdrawing from Agricola's forts between Forth and Clyde. The evidence supplied by Cappuck goes a little way to confirm this conclusion. For one thing, it is perhaps improbable that a coin minted so late as 83 should have reached Scotland and been lost there before Agricola's recall in 85. Again, the proportion of first-century coins to the whole number found on the site corresponds very closely with the results obtained at Newstead. At Newstead 56 per cent. of the denarii are pre-Trajanic, at Cappuck 50 per cent.; while in the case of the other coins the proportions are 49 per cent. at Newstead and 43 per cent. at Cappuck. No doubt it is dangerous to argue from proportions when the number of objects is small, but even in bulk the early finds at Cappuck become quite impressive when contrasted with the all but complete absence of early finds along the frontier between Forth and Clyde. At Bar Hill, Castlecary, and Rough Castle the evidences of Agricolan occupation are almost entirely structural.<sup>5</sup> Not a single copper piece earlier than Trajan has been found and recorded along the whole line,<sup>6</sup> nor has any first-century pottery turned up except

<sup>1</sup> *The Roman Wall in Scotland*, pp. 385 f.

<sup>2</sup> *A Roman Frontier Post*, pp. 344 f.

<sup>3</sup> *Ibid.*, pp. 400 f.

<sup>4</sup> *The Edinburgh Review*, 1911.

<sup>5</sup> *The Roman Wall in Scotland*, p. 385, etc.

<sup>6</sup> *Ibid.*, p. 378.



one fragment found at Castlecary in 1841.<sup>1</sup> This contrast in respect of early finds between Cappuck and the Agricolan forts between Forth and Clyde certainly suggests the conclusion that Cappuck, like Newstead, was occupied for some time after Agricola's troops withdrew from the more northerly frontier.

With the exceptions already noted (p. 479), all the structural remains at Cappuck seemed to date from an Antonine occupation. The slab found in 1886 with the figure of a boar upon it <sup>2</sup> shows that men of the 20th legion had a hand in erecting or repairing the interior buildings; at Newstead also the traces which the 20th left behind it are of the second century.<sup>3</sup> The bulk of the datable objects found on the site also belongs to the same period. The seven second-century coins range from a "first brass" of Trajan to a denarius of the elder Faustina, while the pottery includes fragments of both the earlier and later Antonine types. One may conclude, then, that the fort was reoccupied from about 140 A.D., when Lullius Urbicus advanced into Scotland, until the Roman troops again withdrew across the Cheviots. There is nothing in the evidence of either coins or pottery to contradict the now accepted view that this withdrawal took place about the beginning of the reign of Commodus.

Excavation along the line of the Antonine *limes* between Forth and Clyde suggested that the Roman troops had more than once lost, for a moment, their hold upon this frontier,<sup>4</sup> and Mr Curle has shown that the fort at Newstead passed through similar vicissitudes during the latter half of the second century.<sup>5</sup> These disasters have been referred to the widespread Brigantian disturbances about 155 and 162, which are known from other evidences, both literary and epigraphic.

<sup>1</sup> *Ibid.*, p. 374. It is true that at Camelton, a little to the north of the Antonine *limes*, first-century pottery was found; but the fort at Camelton was an important post on the Agricolan route to the north.

<sup>2</sup> See p. 477.

<sup>3</sup> *A Roman Frontier Post*, pp. 72-4.

<sup>4</sup> *The Roman Wall in Scotland*, pp. 396-7.

<sup>5</sup> *A Roman Frontier Post*, pp. 347-349.

At Cappuck also there were clear signs of rebuilding to suggest a break or breaks in the Antonine occupation. A pit in the "principia" had been filled up and a drain carried over it. Pottery of a second-century type was found in the pit, which must therefore have been open during part of the Antonine period. As the drain was carried out under the north wall of the principia, that wall must have been destroyed and then rebuilt from the foundation at some point in the Antonine occupation. It was probably when this considerable rebuilding took place that the small square building referred to on p. 461 was incorporated with the principia. There were further signs of rebuilding in the south-west corner of the fort. The remains were much confused, but it seemed clear that all the stonework could not have belonged to the same period. Two distinct levels were represented, and at the lower there were considerable traces of burning. It is true that this was in the neighbourhood of the ovens, but the traces of fire were too widespread to be explained by them. At some time this part of the fort must have been burned down, and new structures hastily erected without the old foundations being cleared away. And, finally, the east rampart must have been at some time destroyed, and then rebuilt in a strengthened form. Traces of burning were found under the cobbling upon which it rested.<sup>1</sup> Again, two pits, which at one time had been immediately behind it, had been filled in, and the rampart widened and carried over them.<sup>2</sup> At least one of these pits must have been open during the earlier Antonine period, because it contained a coin of Trajan and some pottery which Mr Curle assigns to "the beginning of the Antonine advance." All this seems to argue just such vicissitudes as befell the fort at Newstead and those along the Antonine Vallum.

So much for the history of the fort. A word in conclusion about the garrison. As we have said (p. 481), men of the 20th legion were engaged for a time at Cappuck erecting or repairing the interior

<sup>1</sup> See p. 454.

<sup>2</sup> See pp. 453-4.



buildings, but no evidence turned up during excavation to show what troops composed the permanent garrison of the fort. Built into the tower stair of Jedburgh Abbey is an altar-piece with this inscription:—<sup>1</sup>

I · O · M · VE[XI]  
LLATIO · RETO  
EVM · GAESA  
Q · C · A · IVL  
SEVER · TRIB

That is: "To Juppiter Best and Greatest a detachment of Rætian spearmen, in charge of Julius Severus,<sup>2</sup> tribune (dedicated this altar)." The altar must have come from some fort near Jedburgh, and most probably from Cappuck; so that it is possible that the fort may have been garrisoned by this detachment of Rætians. These troops were recruited from Alpine tribes, and named Gæsati from the *gæsum* or native spear with which they were armed.<sup>3</sup> They composed one of those corps of irregulars (*numeri*) which, unlike the regular auxiliary cohorts, preserved something of their native character. Inscriptions record the presence of Ræti Gæsati or Gæsati Ræti in Mauritania in the second century,<sup>4</sup> and elsewhere.<sup>5</sup> After the abandonment of Scotland, the Ræti Gæsati serving in Britain are found south of Cheviot at Risingham (Habitancum), where, along with other irregulars, they were associated with the First Cohort of Vangiones in the reign of Caracalla.<sup>6</sup>

<sup>1</sup> *Eph. Epig.*, vii. 1092. Prof. Haverfield considers this inscription to be fairly certainly second-century at earliest.

<sup>2</sup> Or Severinus. *C.I.L.* vii. 984 records the presence of a tribune Julius Severinus, at Risingham (Habitancum), with which the Ræti Gæsati had some connection. See *infra*.

<sup>3</sup> Mommsen, *Hermes*, xxii. p. 549; Cagnat, *L'Armée romaine d'Afrique*, p. 308.

<sup>4</sup> *C.I.L.*, viii. 2728.

<sup>5</sup> See Mommsen in *Hermes*, xxii. (*German. Schriften*, ii.).

<sup>6</sup> *C.I.L.*, vii. 1002.





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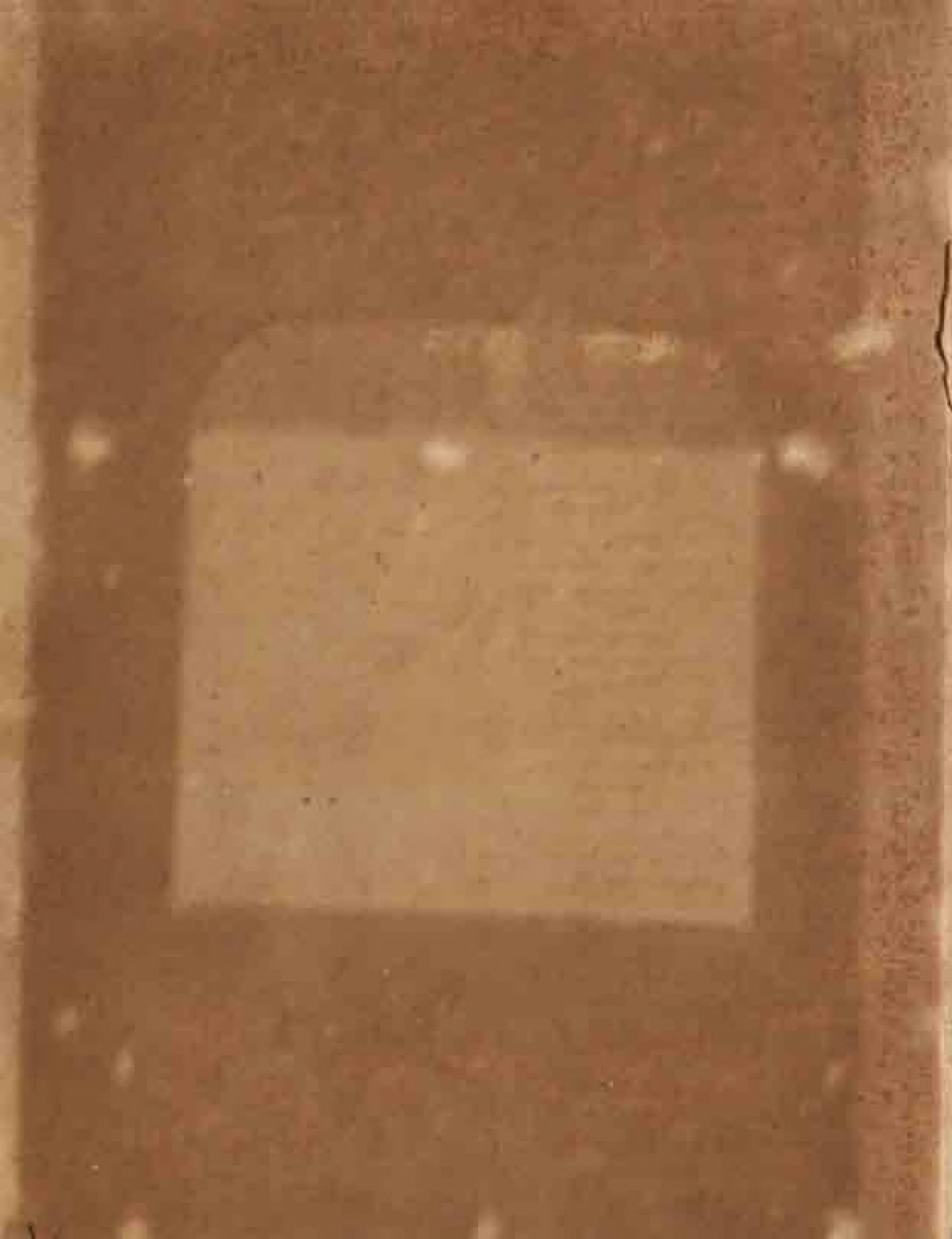


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